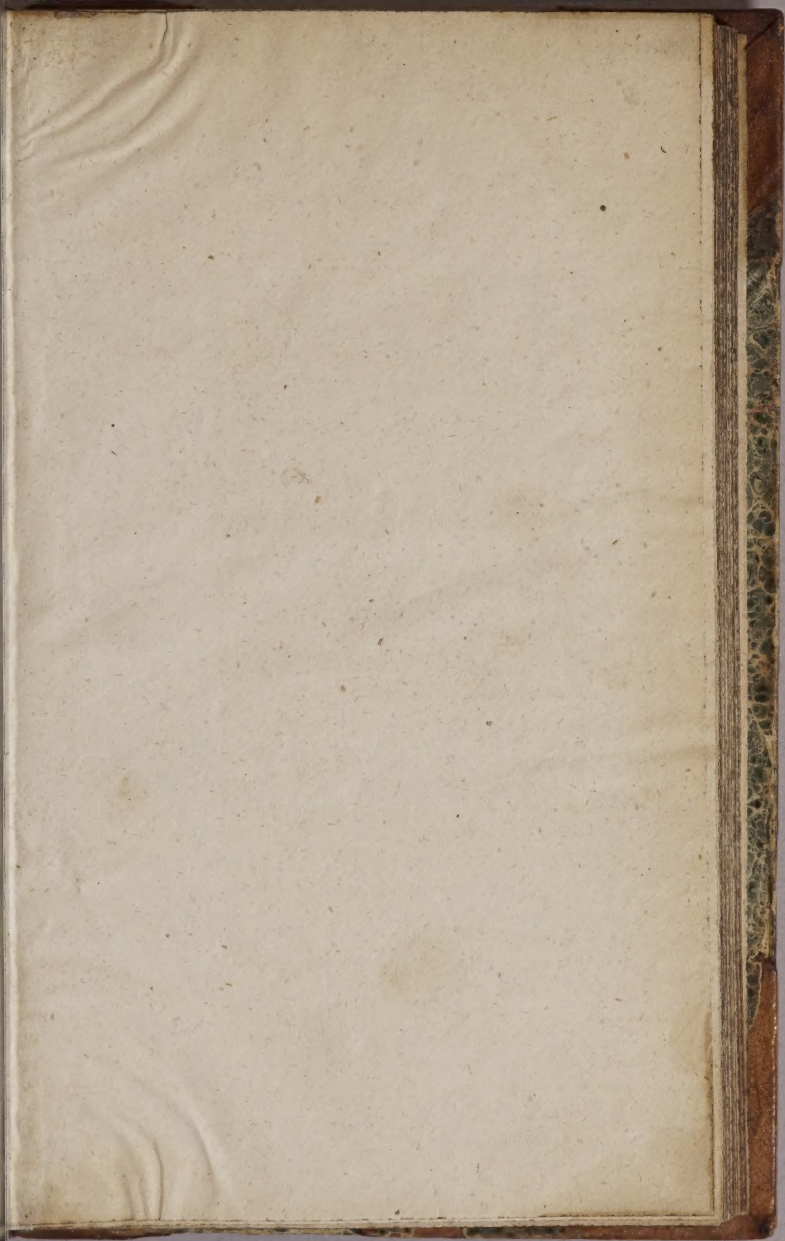
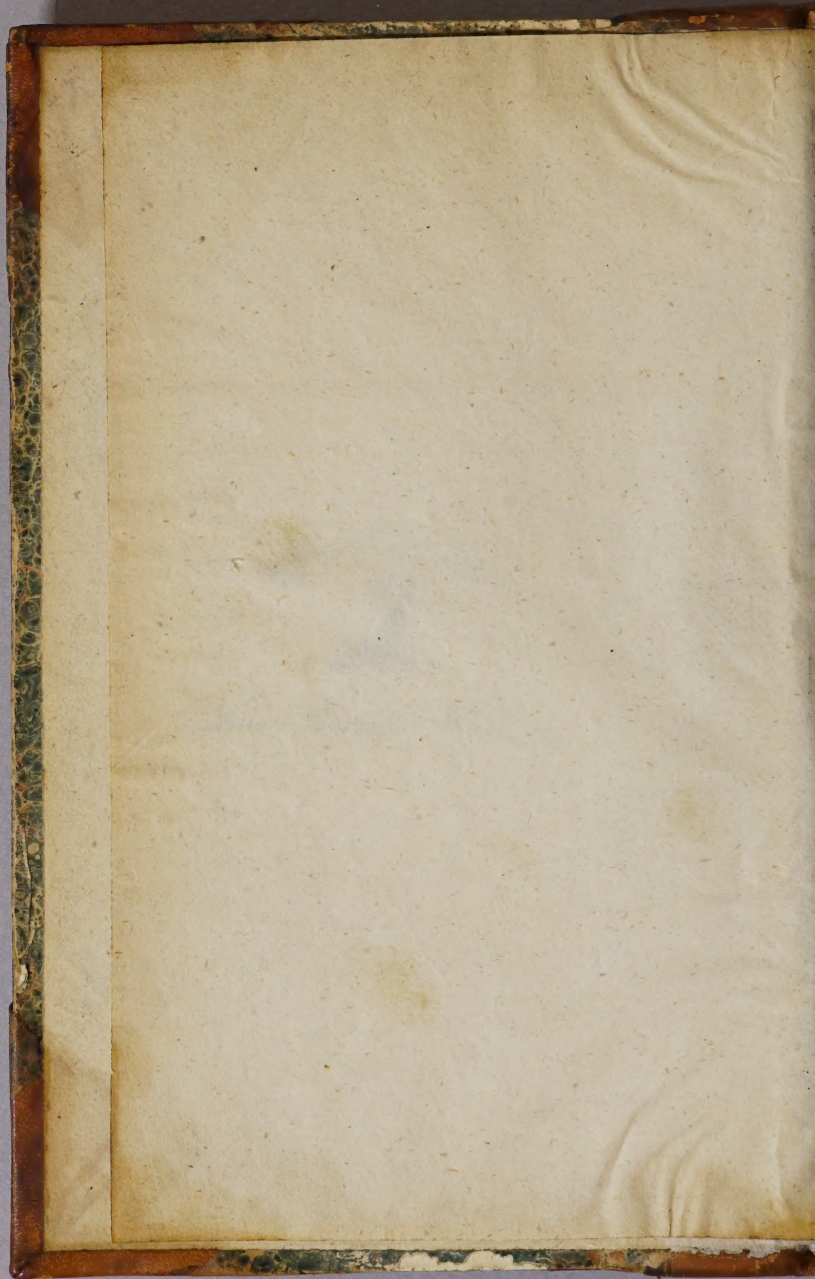




John Carter Brown.





THE DOCTRINE
OF THE
SABBATH

WHEREIN

MR. MURPHY

OF THE CHURCH

OF NEW-YORK

PREACHES

ON THE

SABBATH

AND

THE

DOCTRINE

OF THE

SABBATH

AND

THE

DOCTRINE

OF THE

SABBATH

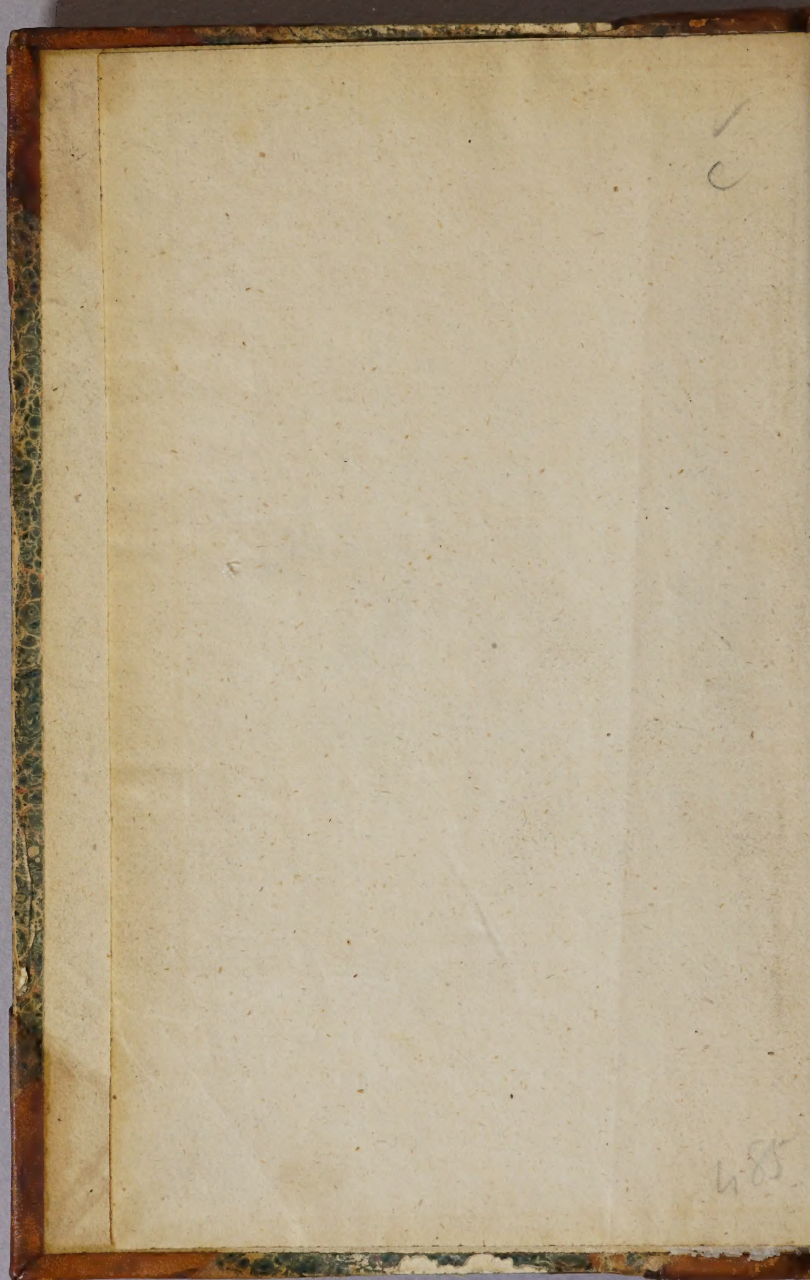
AND

THE

DOCTRINE

OF THE

SABBATH



THESES SABBATICÆ.

OR,

THE DOCTRINE
OF THE
SABBATH.

WHEREIN

The Sabbaths	I. Morality,	{are clear- ly discus- sed.
	II. Change,	
	III. Beginning,	
	IV. Sanctification,	

Which were first handled more largely
in sundry SERMONS in *Cambridg* in *New-Eng-
land*, in opening of the fourth COMMANDMENT.

In unfolding whereof many Scriptures are cleared, di-
vers Cases of Conscience resolved, and the *Moral*
Law as a rule of life to a Believer, occasional-
ly and distinctly handled.

By THOMAS SHEPARD, Pastor of the Church of
Christ at *Cambridge* in *New-England*.

What evil thing is this that ye do, and prophane the Sabbath day? did
not your fathers thus, and did not our God bring all this evil upon
us, and upon this City? yet ye bring more wrath upon Israel by
prophaning the Sabbath. Nehem. 13. 17, 18.

If ye hallow the Sabbath to do no work therein, then shall there en-
ter into the gates of this City Kings and Princes, Jer. 17. 24, 25.

London, Printed by S.G. for John Rothwel at the Foun-
tain and Bear in Goldsmiths row in Cheap-side.

THE DOCTRINE
OF THE
SABBATH

JOHN CARTER BROWN

WHEREIN
The
Sabbath
is
clearly
demonstrated
to be
of Divine
Institution

Which were first handled more largely
in his Sermons in Cambridge in New-England
in the opening of the fourth Commandment
in which whosoever many scriptures are cleared
and Cases of Conscience resolved, and the Moral
Law as a rule of life to a Believer, occasionally
and distinctly handled.


By THOMAS SHEPARD, Pastor of the Church of
Christ at Cambridge in New-England.

That will bring it into this that I do, and propose the Sabbath day
not your labor time, and did not our God bring it, but
we have taken this City? and nothing more than upon that
prophecy of the Sabbath, Isaiah 56. 1, 2, 3, 4, 5, 6, 7, 8.
Forasmuch as the Sabbath is to be kept, therefore, that shall the
tear the gates of this City, and I will be a Father to the
fatherless, and a Husband to the widow.

London Printed by S. C. for the Author, and sold by
J. B. in G. at the Sign of the Anchor in St. Dunstons Church
Lane.



THE
PREFACE
OF THE
AUTHOR
To the
READER.

 *That a seventh part of time hath been religiously and universally observed both under the Law and under the Gospel, is without all Controversie; the great doubt and difficulty which now remains concerning this Time, the Morality of it, whether it was thus universally observed in the Christian Churches by unwritten Tradition, or by Divine Commission; Whether from the Churches Custome, or Christs command; Whether as a Moral Duty, or as an humane Law: for although some would make observation of such a portion of time the source*
A 2 *fruit*

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fruit of the Ebionites superstitious Doctrines; yet all the Ancient and best Writers in the purest times doe give such honour to it, that whoever doubts of it, must either be utterly ignorant, or wilfully blinded in the knowledge of the Histories and Doctrines of those times; and must desire a Candle to shew him the Sunne at noon-day: Clemens onely seemes to cast some stain upon it, by making all days equall, and every day a Sabbath; but upon narrow search, his meaning may appeare, not to deny the observation of the day, but onely to blame the frotness and vanity of sundry Christians, who, if they externally observed the day, they cared not how they lived every day after: nor is it to be wondered at, if Origen turn this day sometime into an Allegory and a continual spirituall Rest-day, who miserably transformes (many times) the plainest Scriptures into such shapes, and turns their substance into such shadows, and beating out the best of the Kernels, feeds his guests with such chaffe and husks; and although many other Festivals were observed by those times, which may make the Sabbath suspected to be borne out of the same womb of humane custome with the rest, yet wee shall finde the seventh dayes Rest to have another Crown of glory set upon the head of it by the holy men of God in those times, then upon those which superstition so soon hated and brought forth, so that they that read the Histories of those times in observing two Sabbaths in some places, Easter, Whitunday, and divers Ethnick and Heathenish dayes, will need no other Comment on those Texts of Paul, when he condemns the observation of Dayes; which

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beginning to flie abroad in the day-light of the Apostles, might well out-face the succeeding ages, and multiply with more authority in darker times; yet, as that the seventh dayes rest (call it what you will) still kept its place and ancient glory, as in the sequel shall appear.

When therefore the good will of him who dwelt in the burning bush of the afflicted Primitive Churches, gave Princes and Emperours to be their Nursing fathers; pious Constantine among other Christian Edicts, enjoins the observation of the Lords Day: herein (if he was bound by his place to be a flourishing father) he went not beyond his Commission, in swaddling and cherishing this truth and appointment of Christ, and not suffering it to dye and perish through the wickednesse of men; the power of Princes extending to see Christs Laws observed, though not to impose any humane inventions and Church Constitutions of their own. Its true indeed that this Princely Edict was mixed with some imperfection and corruption, it falling too short in some things, and extending too far in others; but there is no just cause for any to stumble much at this, that knows the sick head and heart by the weak and feeble pulse and crasie temper of those times, though otherwise triumphing times.

The Successours of this man-child (borne out of the long and weary throwes of the poor travelling Church) were enlarged generally in their care and conscience to preserve the religious honour due to this day, until the time of Charles the Great, who at the latter end of his reign observing how greatly the Sabbath was profaned (especially by the continuance and lewdnesse of Church-men) did therefore call five National Councils (which I need not here mention)

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mention) in all which the Sabbath is advanced to as strict observation to the full, as hath been of late years condemned by some in the Sabbatarian Reformers: that it is a wonder how any man should cast off all shame, and so far forget himself, as to make the Sabbath a device of Fulco, or Peter Bruijs, Eustachius, or the Book at Golgotha, and put the Visor of Novelty upon the aged face of it, as if it were scarce known to any of the Martyrs in Queen Maries time, but receiving strength and growth from Master Perkins, was first hatcht and received life from under the wings of a few late Disciplinary Zelots.

And it cannot be denied, but that the Sabbath (like many other precious appointments and truths of God) did shake off her dust, and put on her comely and beautiful garments, and hath been much honoured and magnified since the times of the Reformation; the doctrine and darknesse of Popery (like that of the Pharisees) not only obscuring the Doctrine of Faith, but also of the Law and obedience of Faith and so hath obscured this of the Sabbath; only here in they did excel their forefathers the Scribes and Pharisees, for these added their own superstition resting from things needful and lawful to their meerly external observation of the day; but the (unto their eternal observation of the name of the Day) added their abominable prophanations to it, in May-games, and May-poles, in sports and pastimes in dancing and revellings, and so laid it level, and made it equal (in a manner) to the rest of their Holy days; that as they came to shuffe out the second Commandment almost out of the Decalogue, in time they came to be blinded with that horreur of darknesse, as to translate the words of the Command

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ent into some of their Catechisms, Remember to
keep the Holy Festivals, and therefore those Wor-
shippers of the Reformation who have contended for all
that honour which is due to this day, are un-
justly aspersed for pleading for a Jewish and Su-
perstitious strictness, when the cause they handle is no
other in truth, then to vindicate the Sabbath both
in the doctrine and observation of it from Papists
prophanes; and therefore all the world may see,
that under pretence of opposing in others a kinde of
Judaizing upon this day, the adversaries of it do no-
thing else but maintain a grosse point of practical
impiety, who are by Law most ignorant and grosse
prophanes of this day, and therefore when many of
Christs servants are branded and condemned for pla-
cing so much of Religion in the observation of this
day, and yet Bishop White and some others of them
will acknowledge as much as they plead for, if other
festivals be taken in with it ordained by the
Church, (as that they are the Nursery of Religi-
on and all vertue, a means of planting Faith and
saving knowledge, of heavenly and temporal
blessings, and the prophanation of them hateful
to God and all good men that fear God, and to
be punished in those which shall offend) they doe
thereby plainly hold forth, what market they drive
in, and what spirit acts them in setting up mans
works by Gods Pillars, and in giving equal honour to
other Festivals and Holy days, which those whom
they oppose do maintain as due to the Sabbath alone,
upon better grounds.

The Day starre from on high visiting the first Re-
formers in Germany enabled them to see many
things, and so to scatter much, yea most of the Po-
pish and horrible darknesse which generally over-
spread

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spread the face of all Europe at that day; but divers of them did not (as well they might not) see all things with the like clearnesse, whereof this of the Sabbath hath seemed to be one: their chief difficulty lay here; they saw a Moral command for a seventh day, and yet withal a Change of that first seventh day, and hence thought that something in it was Moral in respect of the Command, and yet something Ceremonial, because of the Change: and therefore they issued their thoughts here, that it was partly Moral and partly Ceremonial, and hence their observation of the day hath been (answerable to their judgements) more lax and loose; whose arguments to prove the day partly Ceremonial, have (upon narrow examination) made it wholly Ceremonial; it being the usual unhappinesse of such arguments as are produced in defence of a lesser Error, to grow big with some man-child in them, which in time grows up; and so serve onely to maintain a farre greater; and hence by that part of the controversie they have laid foundations of much loosenesse upon that day among themselves, and have unawares laid the corner stones of some grosse points of Familisme, and strengthened hereby the hands of Arminians, Malignants, and Prelats, as to prophane the Sabbath, so to make use of their Principles for the introduction of all humane inventions under the name and shadow of the Church: which if it hath power to authorize and establish such a day of worship: let any man living therein name what invention he can, but that it may much more easily be ushered in upon the same ground: and therefore though posterity hath cause for ever to admire Gods goodnesse for that abundance of light and life poured out by those vessels of glory in the first beginnings,

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beginnings of Reformation, yet in this narrow of the Sabbath it is no wonder if they steep a little beside the truth; and it is to be charitably hoped and believed, that had they then foreseen what ill use some after ages would make of their Principles, they would have been no otherwise minded then some of their followers and friends, especially in the Churches of Scotland and England, who might well see a little farther (as they use to speak) when they stood upon such tall mens shoulders.

Its easie to demonstrate by Scripture and argument, as well as by experience, that Religion is just as the Sabbath is, and decays and growes as the Sabbath is esteemed: the immediate honour and worship of God which is brought forth and swadled in the three first Commandments, is nurst up and suckled in the bosome of the Sabbath: if Popery will have grosse ignorance and blind devotion continued among its miserable captives, let it then be made (like the other Festivals) a merry and a sporting Sabbath; if any State would reduce the people under it to the Romish Faith and blinde obedience again, let them erect (for lawful pastimes and sports) a dancing Sabbath; if the God of this world would have all Professours enjoy a totall immunity from the Law of God, and all manner of Licentiousnesse allowed them without check of Conscience, let him then make an every-day Sabbath: if there hath been more of the power of godlinesse appearing in that small inclosure of the British Nation then in those vast continents elsewhere, where Reformation and more exact Church-Discipline have taken place, it cannot well be imputed to any outward means more, then their excelling care and conscience of honouring the Sabbath, and although Master Rogers in his Preface

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face to the 39. Articles injuriously and wretchedly makes the strict observation of the Sabbath the last refuge of lies by which stratagem the godly Ministers in former times being driven out of all their other strong holds, did hope in time to drive out the Prelacy, and bring in again their discipline; yet thus much may be gathered from the mouth of such an accuser, that the worship and government of the Kingdome and Church of Christ Iesus is accordingly set forward as the Sabbath is honoured; Prelacy, Popery, Prophanenesse must down and shall down in time, if the Sabbath be exactly kept.

But why the Lord Christ should keep his servants in England, and Scotland, to clear up and vindicate this point of the Sabbath, and welcome it with more love then some precious ones in forein Churches, no man can imagine any other cause then Gods own Free Grace and tender Love, whose wind blowes where and when it will; Deus nobis hæc otia fecit, and the times are coming wherein Gods work will better declare the reason of this and some other discoveries by the British Nation, which modesty and humility would forbid all sober minds to make mention of now.

That a seventh days rest hath (therefore) been of universal observation, is without controversie; the morality of it (as hath been said) is now the controversie; in the Primitive times when the Question was propounded, Servasti Dominicum? hast thou kept the Lords day? their answer was generally this, Christianus sum, intermittere non possum, i. I am a Christian, I cannot neglect it: the observation of this day was the badge of their Christianity. This was their practice; but what their judgement was about the morality of it is not safe to enquire

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uire from the Treatises of some of our late Writers in this Controversie; for it is no wonder if they thrust the Sabbath out of Paradise, and banish it out of the world until Moses time, and then make it a meer ceremony all his time till Christs Ascension, if since that time they bring it a peg lower, and make it to be an humane Constitution of the Church, rather then any Divine Institution of Christ Jesus; and herein, those that oppose the Morality of it by dint of argument, and out of candor and conscience propose their grounds on which they remain unsatisfied, I do from my heart both highly and heartily honour, and especially the labours of M. Primrose and Master Ironside, many of whose Arguments and Answers to what is usually said in defence of the Morality of the day, who ever ponders them, shall find them heavy; the foundations and sinews of whose discourses I have therefore had a special eye to in the ensuing Theses, with a most free submission of what is here returned in answer thereto, to the censure of better minds and riper thoughts, being verily perswaded, that who ever findes no Knots or Difficulties to humble his spirit herein, either knows not himself, or not the Controversie: but as for those whose chief arguments are reproaches and revilings of embittered and corrupt hearts, rather then solid reasons of modest minds, I wholly decline the pursute of such creatures whose weapons is their Swell, and not any strength, and do leave them to his Tribunal who judgeth righteously, for blearing the eyes of the world, and endeavouring to exasperate Princes, and make wise men believe that this Doctrine of the Sabbath is but a late Novelty, a Doctrine tending to an high degree of Schisme, a phanatick Judaizing, like his at Tewkesbury, Sabbata sancta

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As colo, i. e. a piece of Disciplinary Policy to advance Presbytery, a superstitious seething over of the hot or whining simplicity of an over-rigid, crabbed, precise, crack-brain'd Puritanical party: the righteous God hath his little days of judgement in this life to clear up and vindicate the righteous cause of his innocent servants against all gain-sayers, and who sees not (but those that will be blinde) that the Lord hath begun to doe something this way by these late broyles? the controversie God hath with a Land, is many times in defence of the controversies of his faithful Witnesses, the sword maintains argument, and makes way for that which the Word could not; those plants which (not many yeers since) most men would not believe not to be of Gods planting) hath the Lord pulled up: the three innocent Fire-brands so fast tyed to some Foxes tayls, are now pretty well quencht, and the tails almost cut off; this cause of the Sabbath also the Lord Jesus is now handling; God hath cast down the Crowns of Princes, stained the Robes of Nobles with dirt and blood; broken the Croziers, and torn the Miters in pieces for the controversie of his Sabbath, Ier. 17. 27. hee hath already made way for his Discipline also (which they feared the precise Sabbath would introduce again) by such a way as hath made all hearts to ake, just according to the words never to be forgotten, of Mr. Udal in his Preface to the Demonstration of Discipline. The Council of Matiscon imputed the irruption of the Goths into the Empire, to the prophanation of the Sabbath. Germany may now see (or else one day they shall see) that one great cause of their troubles is, that the Sabbath wanted its Rest, in the dayes of their quietnesse. England was at rest, till they troubled Gods Sabbath. The Lord Jesus must

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must reign; the Government of his house, the Laws of his Kingdom, the solemn days of his worship must be established; the cause of his suffering and afflicted servants (not of our late religious scorners at Ordinances, Laws, and Sabbaths) who are now at rest from their labours, but in former times wept, and prayed, and petitioned, and preached, and writ, and suffered, & dyed for these things, and are now crying under the Altar, must and shall certainly be cleared before men and Angels: Heaven and earth shall pass away, before one tittle of the Law (much lesse a whole Sabbath) shall perish.

But while I am thus musing, me thinks no measure of tears are sufficient to lament the present state of times, that when the Lord Jesus was come forth to vindicate the cause and controversie of Sion, there should rise up other Instruments of spiritual wickednesses in high places, to blot out the name and sweet remembrance of this Day from off the face of the earth; the enemies of the Sabbath are not so much malignant time-servers, and aspiring brambles whom preferment principally byassed to knock at the Sabbath; but those who have eaten bread with Christ, (a generation of professing people) do lift up their heel against his Sabbath: so that what could not formerly be done against it by Angels of darknes, the old Serpent takes another course to effect it by seeming Angels of light; who by a new device are raised up to build the sepulchres of those who persecuted the Prophets in former times, & to justify all the books of fables, & the reading of them, yea al the former & present profanations, yea scoffs & scorns against the Sabbath day. For as in former times they have Ceremonialized it out of the Decalogue, yet by human constitution have retained it in the Church; so these of later times have spiritualized it out of the decalogue, ye out
of

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of all the Churches in the world. For by making the Christian Sabbath to be only a spiritual Sabbath in the bosome of God, out of Heb. 4. they hereby abolish a seventh days Sabbath, and make every day equally a Sabbath to a Christian man. This I hope will be the last, but it is the most specious and fairest colour and banner that ever was erected to fight under against the Christian Sabbath; and is most fit to deceive not only some sudden men of loose and wanton wits, but especially men of spiritual, but too shallow mindes. In times of Light (as these are reputed to be) Satan comes not abroad usually to deceive with fleshly and grosse forgeries, and his cloven foot, (for every one almost would then discern his haltings) but with more mystical, yet strong delusions, and invisible chains of darknesse, whereby he bindes his Captives the faster to the judgement of the great day. And therefore the watch-word given in the bright and shining times of the Apostles, was, to Try the Spirits; and, believe not every Spirit; And take heed of Spirits, who indeed were only fleshly and corrupt men, yet called Spirits, because they pretended to have much of the Spirit, and their doctrines seemed only to advance the Spirit; the fittest and fairest cobwebs to deceive and intangle the world in those discerning times, that possible could be spun out of the poisonous bowels of corrupt and ambitious wit.

The times are now come, wherein by the refined mystical divinity of the old Monks, not only the Sabbath, but also all the Ordinances of Christ in the New Testament are allegorized and spirituallized out of the world: And therefore 'tis no marvel when they abolish the outward Sabbath because of a spiritual Sabbath in Christ, if (through Gods right-

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us judgement blinding their hearts) they be also
to reject the outward Word, because of an in-
ward word to teach them; and outward Baptisme
and Lords Supper, because of an inward Baptisme
the Holy Ghost, and spiritual Bread from Hea-
ven the Lord Christ Jesus; and all outward Ordi-
nances, Ministries, Churches, because of an in-
ward Kingdome and Temple: and the Argument
I hold strongly, that if because they have an in-
ward Sabbath of Rest in the bosome of Christ
(which I deny not) that they may therefore cast away
external Sabbaths, they may then very well
reject all outward Baptisme, Lords Supper, all
Churches, all Ordinances, because herein there is
no the inward Baptisme, spiritual feeding upon
Christ, and inward Kingdom and Temple of God.
It thus they wickedly separate and sever what
is bath joyned, and may well stand together,
though the madnesse of which hellish practice I have
observed almost all the late and most pernicious
ours of these times arise; and those men who have
neverly wept for Gods precious Sabbaths and Ordi-
nances, and have prayed for them, and pleaded for
them, and have offered their lives in sacrifice for
them, and fought for them, yea, that have felt per-
sonal the comfort, sweetnesse, and blessing of Gods
Sabbaths, yea the redeeming and saving power of
His Ordinances to their own souls; yet through
condemnes of more spiritual enjoyments above, and
beyond, and without all these, they can part with
their old friends without weeping, and reject
them as polluted rags, and fleshly forms, and dark-
nesses and curtains which must be drawn aside, that
they may not hinder the true Light from shining
upon them.

This

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This therefore is the reason why the love of man at this day is grown cold toward the external Sabbath; because the internal and spiritual Sabbath is now all in all: And therefore many men walk either with bold consciences, and will observe no Sabbath; or else with loose consciences, thinking it lawfull to observe it (if men will enjoin it) but not thinking that they are tyed and bound thereunto from any precept of God. That place of Hebrews 4. which they so much stick to, wants not light to demonstrate that the Sabbatisme there may well agree not onely with the internal, but the outward Christian Sabbath: but some of the ensuing Theſes will serve to clear up these things. This onely I fear; that because of these indignities done thus to Gods Sabbaths, even by the under-workings of some of Gods own people, that the time hastens, wherein if no man should speake, yet the right hand of the sore displeasure of a provoked God by plagues and confusion upon the glory of all flesh, will plead for his own Name and for that in special which is engraven upon the forehead of his holy Sabbaths. Jerusalem remember with regret of heart, in the days of her affliction and misery, all her pleasant things, and especially this of the Sabbath, Lam. 1. 7. If the days of our rest and quietnesse cannot make us to relish the good things of his Temple in the fruition of our Sabbath, then doubt not of it, but that the days of our affliction shall make a remnant to remember that they were pleasant things: of all the mercies of God to Israel, this is reckoned to be one of the greatest, that gave his Laws to Israel, Psal. 147. 19, 20. A part of all Laws, this of the Sabbath; (For so the remnant of the Captivity acknowledged it, Nehem. 14. who perhaps had far lower thoughts of it before)

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their bondage. And if the very making of it known
be such a sweet mercy, what then is the rest and peace
of it; the blessing and comfort of it? For which I
doubt not but many thousands are admiring God in
Heaven at this day. And shall a shady imagination
of an every-day-Sabbath make us sell away our no-
thing such an Heavenly and precious season, and
make it common? The Lord Jesus with his Disci-
ples to pray that their flight from Jerusalem might
not be in winter, nor on the Sabbath-day, Math. 24.
20. accounting it a great misery, that His people
should lose the publick benefit (through the distur-
bance of any) of one Sabbath day; (For be it Jew-
ish or Christian Sabbath, I now dispute not; sure I
am it was a Sabbath day, which it seems was to con-
tinue after Christs Ascension to the Father, and there-
fore not wholly Ceremonial) And shall we account it
to affliction or misery to fight or flee, to ride or go,
to work or play, to hear the Word in publick, or
to pray at home upon the Sabbath day? Is it no mercy in
these days to enjoy many Sabbaths, which was so sore
a misery in Christs account, and in the Apostles dayes
to lose but one? If mans heart be lost in the necessary
numbers of the week, (upon the Sabbath) the Lord
will wont to recall it again to him; if any fear that
the time of Grace is past, the continuance of the Sab-
baths, (the special seasons of grace) confutes him;
if a mans soul be wearied with daily griefs and out-
ward troubles, the bosome of Jesus Christ (which is
in special wise opened every Lords day) may refresh
him; and shall we have and professe solittle love to
such a time, (more precious then gold to humbled
hearts) as to cast away such a rich portion of precious
time, and make it common under a pretence of making
every day a Sabbath, which is either impossible to do,

(a)

or

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or sinful: the loudest voice (one of them of the love of Christ, which now sounds in the world continually in the ears of his people, is this, Come into my bosome ye weary sinners, and enjoy your rest; and the next voice to that is this of the Sabbath to call us off from all occasions, and then to say to us, Come to me my people, and rest in my bosom of sweetest mercy all this day: Which call would not be a mercy, if it were every day; for then our own occasions must be neglected, which the wise and fatherly Providence of God forbids; and spiritual work only minded and intended, which God did never command: Nor should any marvel that the voice of the Law should contain such a voice of Love, and therefore should not think that this controversie about the Law (or for this one law of the Sabbath is unfit and unsuitable to these Evangelical and Gospel times: for although the Law is dreadful and full of terrour as considered without Christ, and is to man saln a voice of words, and a voice of terrour and fear, which genders unto bondage; yet as it is revealed with reference to Christ, and a people in Christ, so every Commandment doth spirare amorem (as he speaks, and breaths out Christs love, for which the Saints cannot but blesse the Lord with everlasting wonderment that ever he made them to know these heart-secrets of his good will and love, especially then when he writes them in their hearts, and thereby gives unto them the comfort thereof. And verily if it be such a sweet voice of love to call us in to this Rest of the day, certainly if ever the English Nation be deprived of these seasons (which God in mercy forbid) it will be a black appearance of God against them in the days of their distresse, when he shall seem to shew them out of his Rest in his bosome by depriving them

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of the Rest of this day. What will ye do in the sabbath day, in the day of the feast of the Lord? For they are gone because of destruction; Egypt shall devour them, Memphis shall bury them, their silver shall be desired, nettles shall possess them, thorns shall be in their Tabernacles; the dayes of visitation are come, the dayes of recompence are come, Israel shall know it; the Prophet is a fool, the spiritual man is mad, for the multitude of his iniquity and the great hatred, *Hos. 9. 5, 6, 7.* But let men yet make much of Gods Sabbaths, and begin here; and if it be too tedious to draw neerer to God every day, let them but make conscience of trying and tasting how good the Lord is but this one day in a week, and the Lord will yet reserve mercy for his people, *Jer. 17. 24, 25, 26.* for keep this, keep all; lose this, lose all: which lest I should seem to plead for out of a sloth and groundless affection to the day, and lest any of these times should be worse then the Crane and the Swallow, who know their times of return, I have therefore endeavoured to clear up those four great difficulties about this Day in the Theses here following.

1. Concerning the Morality.
2. The Change.
3. The Beginning.
4. The Sanctification of the Sabbath.

Being fully perswaded, that whosoever shall break one of the least Commandements, and each men so, shall be called least in the Kingdom of God. I do therefore desire the Reader to take along with him these two things.

1. Suspending his judgement concerning the truth and validity of any part, or of any particular Thesis, until he hath read over the whole; for they have a dependance

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dependance one upon another for mutual clearing of one another; and lest I should bis coctum appone-re, and say the same thing twice, I have therefore purposely left out that in one part, and one Thesis which is to be cleared in another, either for proof of it, or resolution of objections against it; and although this dependance may not so easily appear (because I have not so expressly set down the method) yet the wise-hearted I hope will easily finde it out, or else pick out and accept what they see to be of God, in such a confused heap; for it was enough to my ends, if I might lay in any broken pieces of timber to forward this building, which those that are able to wade deeper into this Controversie, may please to make use of (if there be any thing in them, or in any of them) in their own better and more orderly frame; for it hath been and still is my earnest desire to heaven, that God would raise up some or other of his precious servants to clear up these Controversies more fully then yet they have been, that the zeal for Gods Sabbaths may not be fire without light, which perhaps hath hitherto been too little through the wickednesse of former times, encouraging the books on way, and suppressing those of most weight and worth for the other.

2. To consider that I doe most willingly give way to the publishing of these things; which I could in many respects have much more readily committed to the fire then to the light; when I consider the great abilities of others; the need such as I am have to sit down and learn; the hazards and knocks we get onely by comming but into the field in Polemical matters, and the unusefulness of any thing here for those in remote places where knowledge abound, and where to cast any thing of this nature, is to ca-
wate

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water into the Sea; I confesse I am ashamed therefore to be seen in this garment; and therefore that I have thus farre yeilded, hath been rather to please others then my self, who have many wayes compelled me hereunto; the things for substance contained herein were first Preached in my ordinary course upon the Sabbath days in opening the Commandments; the desires of some Students in the Colledge, and the need I saw of resolving some doubts arising about these things in the hearts of some ordinary hearers among the people, occasioned a more large discussing of the Controversie; to which I was the more inclined, because one among us (who wanted not abilities) was taken away from us, who had promised the clearing up of all these matters; when therefore these things were more plainly and fully opened and applyed to the consciences of some more popular capacities as well as others, I was then put upon it to reduce the Doctrinal part of these sermons upon the fourth Commandment, into certain Theses for the use of some Students desirous thereof; when being scattered and comming to the view of some of the Elders in the Country, I was by some of them desired to take off some obscurity arising from the brevity and littlenesse of them by greater enlargements and a few more explications of them, which promising to do, and then comming to the hearing of many, I was then desired by all the Elders in the Country, then met together to commit them to publick view; which hitherto my heart hath opposed, and therefore should still have smothered them, but that some have so far compelled me, as that I feared I should resist and fight against God, in not listning to them; in which many things were left out, which perhaps might be more useful to

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a plain people, which then in the application to matters of Doctrine were publicly delivered; and some few things are added, especially in that particular wherein the directive power of the Moral law is cleared against the loose wits of these times. We are strangers here (for the most part) to the books and writings which are now in Europe, but its much feared that the increase and growth of the many Tares and Errours in England, hath been by reason of the sleepinesse of some of the honest husbandmen; and that those who are best able to pluck them up, have not seasonably stood in the gap, and kept them out by a zealous convicting and publick bearing witness against them by word and writing, and that therefore such as have with too much tendernesse and compliance tolerated Errours, Errour will one day grow up to that head, that it will not tolerate or suffer them to speak truth; We have a Proverb here, That the Devil is not so soon risen, but Christ is up before him; and if any of his precious servants have slept and lien longer abed then their Master hath done, and have not spoken or printed soone enough for Jesus Christ in other matters, yet oh that in this matter of the Sabbath God would betimes awaken; and that these weaknesses might stirre up their strength: for I much fear and foresee that if it be not done, there is an howre and a nick of temptation in such a juncture of times approaching, wherein the enemy will come in like a flood, and rise up from all quarters against the Doctrine of the Sabbath, and then farewell all the good days of the son of man, if this be lost: which then men shall desire to see and shall not see them. I have therefore been the more willing to let my own shame and weaknesse appear to the world.


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if so it be found) if this might be any means of
doing the least good for keeping up the price of
Gods Sabbaths in the hearts of any; I have there-
fore spent the more time about the Morality of the
Sabbath, because the clearing up of this, gives light
to all the rest.

(a 4)

The

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FINIS.

PART I.

The Morality of the Sabbath.

Wherein the chief Arguments used by *Gomarus*, *Mr. Primrose*, *Mr. Ironside*, *Mr. Broad*, with sundry others against it, are briefly answered, the reasons for it more fully cleared :

Wherein also the great Controversie, whether the whole *Moral Law* contained in the Decalogue be a Rule of life to a Believer, is occasionally and distinctly handled.



THE MORALITY OF THE SABBATH.

Thesis 1. in diuina ciuitate

Time is one of the most precious blessings, which worthless man in this world enjoys; a jewel of inestimable worth, a golden stream dissolving, and as it were continually running down by us, out of one eternity into another; yet seldome taken notice of until it is quite passed away from us; Man (saith Solomon) knows not his time, Eccl. 9. 12. It is therefore most just and meet, that he who hath the disposing of all other things lesse precious and momentous, should also be the supreme Lord and Disposer of all our times.

1.

Thesis 2.

He who is the disposer of all our times, is the sovereign Lord of our persons also, and is therefore the utmost and last end of both: for if our persons and all our times be of him, they are then to be improved for him, as he sees most meet.

2.

Thesis 3.

Now although all creatures in the world, are of God, and for God, so that being of him, they receive their being from him as their first efficient, and being for him, are therefore preserved and governed by him, as their utmost end; yet no other inferiour visible creature is set so near God, and consequently is not in that manner for God, as man is.

3.

** Deus quæ principium dat esse quæ finis firmat & stabilit esse datum. Gibbeus. de lib. Dei & creat.*

Thesis 4.

For although all inferiour creatures are made lastly for God,

4.

God, yet they are made *nextly* for man; but man having nothing better than himself, between him and God, therefore made, both lastly and nextly for God; and hence it is, that no inferiour creature, which comes out and issueth from God, hath such a reflux and return again back unto God, as man hath; because, in and by this reflux and return into him, mans immortal being is eternally preserved, like water running into the Sea again, from whence it first came.

Thesis 5.

5.

For whatever is set next, and as it were contiguous to eternal, is eternal; *Omne contiguum aeterno spirituali est aeternum* (say some) and hence it is that the soul is eternal because it is made nextly for God, and as it were contiguous to him. The body also shall be eternal, because contiguous to the eternal soul: But no other inferior creatures are thus eternal: For although they be made nextly for man, yet so, as that they are firstly for the body which is of it self mortal, and not eternal, and therefore not being contiguous to that which is spiritually eternal are not so themselves; and the reason of this is, because all inferiour creatures, as they come out from God, their motion is toward man for whom they are nextly made, and they go out strait forward from God, as it were in a strait line toward man, to the last end and term, which strait line when they are come, in the service of man, they then cannot proceed any farther, and do therefore perish and cease to be, without reflecting, or returning back again immediately unto God. But man being made immediately and nextly for God, hath therefore his motion so toward God, as that he returns immediately unto him again, and is not led in a strait line, but led (as it were) about in a circular motion, and hence returning immediately to him, he is hereby eternally preserved in him, for whom he is immediately made, and unto whom he is nextly contiguous, as hath been said.

Thesis 6.

6.

Now although in this return of man to God, (supposing it to be internal, regular and spiritual) mans blessing being once lost is hereby recovered and preserved in God, yet when man is left unto himself, the motions of his soul out of this circle, in straying from God, are innumerable and would be endlesse, if God who set him next unto himself, did not sometime or other, recal, return, and

Field of the
Church, ch. 2.

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3

him back again (as it were in a heavenly circle) into
elf.

Thesis 7.

7.

ook therefore as when man hath run his race, finished
ourse, and passed through the bigger and larger circle
is life, he then returns unto his eternal rest; so it
ntrived and ordered by divine wisdom, as that he shall
special manner return unto and into his rest once
ast within the lesser and smaller circle of every week,
so his perfect blessednesse to come might be foretasted
y Sabbath day, and so be begun here: that look
an standing in innocency, had cause thus to return
n the pleasant labours of his weekly paradise-employ-
ts, (as shall be shewn in due place) so man fallen,
h more from his toilsome and wearisome labours, to
his rest again: And therefore, as because all creatures
e made for man, man was therefore made in the last
e after them; so man being made for God; and his
ship, thence it is that the Sabbath (wherein man was
raw most near unto God) was appointed after the
tion of man, as * *Peter Martyr* observes: For although
is not made for the Sabbath merely in respect of the
ward rest of it, as the Pharisees dreanted, yet he is made
he Sabbath in respect of God in it, and the holinesse
, to both which then the soul is to have its weekly
olution back again, as into that Rest, which is the end
ll our lives, labour, and in special of all our weekly
ur and work.

* *Tu hic ordi-
nem considera,
alia creatur
propter homi-
nem, ideo post
illa conditur
homo.*

*Homo vero ad
Dei cultum,
ideo statim post
illius creatio-
nem Sabbathi
benedictio, &
sanctificatio
inducitur.*

*Pet. Mart. in
prac. 4m.*

8.

Thesis 8.

s therefore our blessed rest in the fruition of God at
end and period of our lives, is no ceremony, but a
ious privilege, and a moral duty, it being our closing
our utmost end to which we are called: so it cannot
at such a Law which calls and commands man in this
to return to the same rest for substance every Sabbath
should be a ceremonial, but rather a moral and
etual Law: unlesse it should appear that this weekly
path like the other annual Sabbath, hath been ordained
stituted principally for some ceremonious ends, rather
to be a part, and indeed the beginning of our rest to
e; there being little difference between this and that
ome, but only this, that here our rest is but begun,
e it is perfected; here it is interrupted by our weekly
urs, there it is continued; here we are led into our rest
by

by means and ordinances, but there we shall bee possessed with it, without our need of any help from them; our God who is our rest, being then become unto us immediately *All in All*.

9.

Thesis 9. Were it not for mans work and labour ordained and appointed for him in this life, he should enjoy a continual Sabbath, a perpetual Rest. And therefore we see, that when mans life is ended, his sunne set, and his work done upon earth, nothing else remains for him, but only to enter into his perpetual and eternal Rest. All our time should be solemn and sacred to the Lord of time, if there were no common work and labour here, which necessarily occasions common time; why then should any think that the weekly Sabbath is ceremonial, when, were it not for this lifes labour, a perpetual and continual Sabbath would then be undoubtedly accounted moral. Its hard for any to think a servants awful attendance of his Lord and Master at certain special times not to be morally due from him; what but for some more private and personal occasions allow him to attend unto, should at all times continually be serving of him.

10.

Thesis 10. The word is *ἀγρᾶτος*, and no Scripture phrase, & therefore not proper, fitly and fully to expresse the question in controversy, to wit, whether the fourth commandment be a moral precept. The best friends of this word find it slippery, and can hardly tell what it is, and what they would have to be understood by it, and hence it is become the bone of much Contention, a fit mist, and swamp for such to fight in, who desire so to contend with their Adversaries, as that themselves may not bee known, neither where they are, or on what ground they stand: but it being a word generally taken up, and commonly used, it may not therefore be amisse, to follow the market more sure, and to retain the word with just and meet explanations thereof.

11.

Thesis 11. They who describe a morall law, to be such a law as is not typically ceremonial, and therefore not durable, do not well and truly expresse what it is not, but they do positively expresse what it is.

12.

Thesis 12. Some describe and draw out the proportions of

The Morality of the Sabbath.

5

al Law, by the Law of nature, and so make it to be the Law, which every man is taught by the light of nature. "That which is morally and universally just (say me) which reason, when it is not mis-led, and the inward Law of nature dictateth, by common principles of honesty, or ought to dictate unto all men without any outward usher: It is that (say others) which may be proved not only just but necessary, by principles drawn from the light of nature, which all reasonable men, even in nature corrupted, have still in their hearts, which either they do acknowledge, or may at least be convinced of without the Scriptures; by principles still left in the hearts of all men. But this description seems too narrow: For 1. Although it be true that the Law natural is of the Law moral, yet if the Law Moral be resolved to the Law of nature only, and the Law of nature be hunk up and drawn into so narrow a compass, as what principles left in corrupt man only suggest and dictate; it will necessarily follow, that many of those holy laws and principles are not the law of nature, which were most perfect impressions of the Law of nature, in mans Creation and perfection, but now by mans apostacy obliterated and blotted out, unless any shall think these then the blinde Papists, either that mans mind is not corrupted by the fall, in losing any of the first impressions of innocent nature; or shall maintain with them, the Image of God (of which those first impressions are a part) was not natural to man in that estate. 2. It then follow, that there is no *moral discipline*, (as they call it) that is, nothing moral by discipline informing, or directing moral, but only by nature dictating, which is cross only to the judgements, but solid arguments of men just and most indifferent. 3. If that only is to be accounted moral which is so easily known of all men, by the light of nature corrupted, then the imperfect light of mans corrupt mind must be the principal Judge of that which is moral, rather than the perfect rule of morality contained in the Scripture, which assertion would not a little advance corrupt and blind nature, and dethrone the perfection of the holy Scripture.

Thesis 13.

They who define a Moral Law, to be such a Law as perpetual and universal, binding all persons in all ages,
B and

And times, doe come somewhat nearer to the mark, and are not far off from the truth, and such a description is most plain and obvious to such as are not curious; and in this sense our adversaries in this cause affirm the Sabbath not to be moral, meaning, that it is not a Law perpetual and universall. Others on the contrary, affirming that it is moral, intend thus much, that it is perpetual and universall, a law which bindes all persons, all times, and in all ages, and herein lies the chief matter of Controversie at this day. Now in what respect, and how far forth the Law of the Sabbath is perpetual, shall be hereafter shewn; mean while it may not be amisse to enquire more narrowly into the nature of a Moral Law. For though a Law primarily Moral is perpetual, yet perpetuity seem to be an adjunct rather than of the essence of a moral law, and the difficulty will still remain untouch'd, viz. to know when a law is perpetual, and what is internal and intrinsecal to such a law as makes it perpetuall, & morall; whereinto I would not search, lest I should seem to affect curiosity, but that our critical adversaries put upon it, with whom there is nothing lost in case we gain nothing by wrastring a little with them upon their own grounds, where for a while we shall come up to them.

Thesis 14.

14.

A divine law may be said to be moral two ways,

1. More largely and generally moral.
2. More strictly and specially moral.

Thesis 15.

15.

A Law generally moral is this, that the whole soveraign will of the Lord be done and submitted unto by every creature; and in this large sense every law of God, whether ceremonial, judicial, or for special trial, may be said to be moral, because the soveraign will of God is in all the laws to be adored: It is a moral duty that Gods will be done; and hence it is that so far forth as the will of God is in them, so far forth to yield obedience to them is a moral duty, but the question is not about this morality, nor what things are thus moral.

Thesis 16.

16.

A law more strictly and specially morall, which concerns the manners of all men, and of which we need speak, may be thus described, viz. it is such a Law which is therefore commanded, because it is good, and

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not therefore good merely because it is commanded.

Thesis 7.

This is *Austins* description of it long since, whom most the Schoolmen follow; which learned * *Cameron* with many late Writers confirm, and which our adversaries in this controversy plead hard for, and unto which the evidence of Scripture and reason seems to incline: for laws merely judicial and ceremonial, are good laws, *Deut. 6. 24.* but this was merely because they were commanded, & therefore it had been *simply evil* to burn incense, offer sacrifice, or perform any ceremonial duty in the worship of God, unless they had been commanded. What is therefore in those moral laws which is not in those laws? Verily this inward goodness in them which others have not, and because of which goodness they are therefore commanded: For to love God, to honour parents, to preserve the life of man, to be merciful, and bountiful, and just in all our dealings, &c. are inwardly good, and are therefore commanded, and are therefore moral laws: and hence we see that when the Apostle would set forth the glory & excellency of the moral law (for of no other law he speak, *Rom. 7. 7. 12.*) he gives these titles to it, that it is *holy, just, and good*; which holiness, justice & goodness, he opposeth to his own *moral* (not ceremonial) wickedness: *I am carnal* (saith he) but the law is *holy, just, and good*. And look as it was evil in it self for to have a nature contrary to the law, so the law which was contrary to that nature, was good in it self, and was therefore commanded; and therefore in this thing, moral laws are of a higher degree good, than such as were onely ceremonial, which were therefore good merely because commanded. The Prophet *Micah* therefore perceiving how forward many were in ceremonial duties & sacrifices, in opposition hereunto, he tells them, The Lord *hath shewed me, O man, what is good* (speaking of moral duties, of shewing mercy, and walking humbly with God, *Micah 6. 8.*) is not Sacrifice and Offerings good, as well as mercy and walking humbly? Yes verily, but herein lies the difference (as our most Orthodox generally make it) Sacrifice and Offerings were not *per se* and in themselves good, but onely as commanded for higher ends, and to further moral obedience, *Jer. 7. 22, 23.* and *6. 19, 20. Isa. 1. 14, 16. Psal. 50. 13, 14, 15.* but such moral obedience as the Prophet mentions, *viz. to show mercy and to walk humbly,*

17.

Aug. de lib. arb. li: 1. ca: 3.
* *Camer. in Matth. 16.*

were good in themselves, and were therefore commanded of God, and here called by the Prophet *good*. The summe of Moral obedience is love to God and man, *Matth. 22*. But what love is this? surely 'tis in such things as are in themselves lovely, and consequently in themselves good, for otherwise ceremonial obedience should be a part of moral obedience, because in performing such obedience as is merely ceremonial, we shew our love to God also, it being a branch of love to have respect unto all Gods Commandments, *Deut. 6. 1, 2, 3.* with 5, 6. Only herein our love toward God appears in ceremonial duties, because these Laws are commanded, our love appears in the other, because the things commanded are also lovely in themselves. The Image of God is good in it self, as God himself is good in himself; now the Moral Law is an exact rule of no thing else but Gods Image, as is evident, *Eph. 4. 24.* where the Image of God is made to consist in holinesse and righteousness, the first Table being the rule of the one, the second Table being the rule of the other; and hence it followes undeniably, that Moral Laws, respecting only Gods Image have respect only to such things as are good in themselves and wherein we resemble and are made like unto God. Some things (saith *Cameron*) are good in themselves, viz. such things wherein Gods Image shines forth, as he is holy, just and good, *Col. 3. 10. Ephes. 4. 24.* Some things are indifferent, neither good nor bad in themselves, but merely as commanded or forbidden, which also bear not Gods Image, unless it be (*sub ratione entis*, but not *sub ratione boni moralis*, i. e. they resemble God as he is a being, but not as he is holy, just and good in himself, the rule of which resemblance is the Moral law, which therefore commands things because they are good.

*Camer. Pral. in
cap. Mat. 16.*

Thesis 12.

12.

God out of his absolute sovereignty could have made Laws binding all persons in all ages (and in this respect Moral) without having any more goodnesse in them, than merely his own will, but it is his will and good pleasure to make all laws that are Moral to be first good themselves for all men, before he will impose them upon all men. And hence it is a weakness for any to affirm that a Moral Law is not such a Law which is therfore commanded because it is good, because (say they) not the goodnesse of the thing, but the sovereign will

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d which makes all things good; for it is the sovereign will of God (as is proved) to make every Moral law good, therefore to command it, rather than to make it good by a meer commanding of it.

Thesis 19.

19.

The will of God is indeed the rule of all goodness, and consequently of all Moral Laws, but we know there is *voluntas decreti*, and *voluntas mandati*, the first of which, *viz.* the will of Gods decree (as it appears in the execution of it) makes a thing to be good, whether it be creature or law: the second of these, *viz.* the will of Gods command, consists in the practise of such a duty, the rule and law to which is first made good (if it be a Moral Law) by the wisdom and power of the will of Gods decree; so that the will of God appearing in both these (*viz.* Gods decree and commanding will) is the compleat rule of every Moral Law: So that as no law is Morally good meerly because it is commanded, so neither is it thus good, unless it be commanded. Gods will in all Moral Laws, is first to make them good, and then to command them, when they are thus far made good; both which together make a Moral Law.

Thesis 20.

20.

It is true that sin is the transgression of Gods Law; therefore nothing therefore sinful but it is the transgression of the Law, and hence there is no obedience good, but what is conformable unto some Law. But we must know that as the transgression of any law doth not make a thing morally sinful, (for then to break a ceremonial Law would be a Moral sin) so also obedience to every Law doth not make any Morally lawful and good (for then obedience to a ceremonial Law, must be a Moral obedience;) Moral transgression therefore is a breach of such a Law, which makes a thing because it is evil, as Moral obedience is conformity to such a Law which commands a thing because it is good: not that any thing is Morally evil in it before it be forbidden, for then there should be a Moral sin before, and without any Law to forbid it, which is most absurd; but because a thing is evil in it self, and therefore forbidden, it is therefore morally evil: it may and doth make it *fundamentally evil* before it be forbidden, but it is not *Morally evil* until it be forbidden. The like may be said concerning Moral obedience according to any moral law: No man should therefore think,

that this description given of a moral law, should give occasion to any to imagine, that some things are morally good or evil, before any law passe upon them, and that therefore there are some duties, and some sinnes, which are so without and before any law of God. For we see that things good in themselves must be commanded, else they are not moral duties, yet withal they are therefore commanded, because they are good in themselves. It is true that by the verdict of some of the Schoolmen, some duties are morally good, before any law commands them (as to love and magnifie God) and that some sins (as to curse and blaspheme God) are morally evil, before any law forbids them: but (to omit other answers) if such suppositions may be rationally made (which some deny) yet it may be upon good grounds denyed, that any duty can be morally good, or any sin morally evil, until some law passe upon them either to command or forbid the same. 'Tis indeed futable and meet in nature for man to love God, and unfutable and unmeet to blaspheme and hate God; but such futableness or unfutableness, as they make things fundamentally good or evil, so they cannot make any thing morally good or evil, unlesse we suppose some Law; for it would be in this case with man as 'tis in brute creatures, who do many things unnatural (as to eat up and destroy their own young) which yet are not morally sinful, because they are not under any moral law; and * one of the most ancient and best of the Schoolmen, though he thinks that the observance of the Sabbath before Moses time was not *secundum rationem precepti*, *debitè fieri*, i. was not actually commanded; yet that it was *secundum rationem honesti*, *hoc est dignè fieri*, i. It was congruous, and a thing meet and worthy to be observed even from the first creation; But will any of our Adversaries hence say, that because it was meet and worthy to be observed, that therefore it was a moral law from the beginning of the world, while it had no command (as is by them supposed) to be observed? For it must be some thing meet and congruous, and worthy to be observed of man, which when it is commanded, makes it to be a moral law, for then the Law commands a thing that is good, and because 'tis good it is therefore commanded, which goodness we must a little more narrowly now enquire into.

Thesis 21.

If it be demanded therefore, What is that goodness in

* Alex: Hal:
part. 3. q. 32.
Art: 1.

Moral Law for which it is therefore commanded? The Answer is given by *Vasques*, *Suarez*, *Smisinga*, and most of the Schoolmen, and sundry of our own Writers, that it is nothing else, but *That comely suitability and meetnesse in the thing commanded unto humane nature as rational; or to man as rational, and consequently unto every man.* When I say, as *Rational*, I understand as *Master Ironside* doth, *Ironf: q.2.c.3.* as right reason neither blinded nor corrupted doth require. When I say as suitable to man, and consequently to every man, I hereby exclude all Laws meerely Judicial and Evangelical from being Moral, the first of which are suitable to some men onely, the other are not suitable to some men as men, but to man as corrupt and fallen; and therefore bind not all men, but onely those among whom they are sufficiently and actually promulgated, as is evident, *Rom. 10.14. Joh. 15.22.* But Moral Laws are suitable to all men, and have an inward meetnesse and congruity to be observed of all men: For look as when the Lord gives Laws to any particular Nation, whether immediately by himself, or mediately by man, he ever makes them suitable to the peoples peace and good of that Nation; so when he makes Laws binding all mankind in all Nations, he makes them suitable to humane nature or all mankind therein. And look as National Laws binde not merely by the meer will of the Law-giver, but from the goodness and suitability in the thing unto their common good; so here Moral Laws which concern all Nations, bind not merely because of the will of God (which it self is sufficient to binde all men, if he had pleased but no more in Moral Laws) but also because of some goodness in the things commanded, which is nothing else but such suitability as is mentioned unto the common good of man. What this suitability to humane nature is, I shall shew in due place; mean while, I do not understand by suitability to humane nature, the inclination of humane nature now corrupted by sinne; for infused and supernatural vertues and graces (to which therefore humane nature is not inclined) are (as *Vasques* truly and strongly maintains) in some sense natural and good to themselves, not because humane nature is inclined to them, but because they are very congruous and consensuous thereunto, and perfecting humane nature, as such, and consequently suitable thereunto. A good is said to be *delectabile* in respect of some profit or delight

* *Driedo de lib: Christ: lib: 3. cap. 3. Vasquez. To:2. Dis: 12.*

Suarez metaph.
Disp. 10. Sect. 2
Surisinga de
Deo. Tract. 3.
Disp. 1. Sect. 52

which comes to man by it, but *bonum honestum in genere moris* (as Suarez and his fellows call it) consists in a kind of decency, comeliness and sweet proportion between such an act, and such a nature as acts by right reason; to which nature it is exceeding comely and futable, whether any profit or delight come thereby yea or no. As now in the divine nature, it's exceeding beautiful and comely for it (and therefore good in it self) to be bountiful and merciful, and to do good unto the creature, although no profit could come to him thereby: It is Gods nature, as we may so say, so to do; so tis in humane nature, its a comely thing to honour parents, reverence Gods Name, to be loving and merciful to all men, in heart, word and deed; to give God a fit and the most meet proportion of time for solemn service of him, who allows us many days to serve our own good; this is good nature, and being thus seemly and futable to it, this and such like things are therefore good in themselves, though perhaps neither profit or pleasure should come unto man hereby: And hence it is well observed by some of the Schoolmen, that right reason doth not make a thing Moral, but only judgeth and discerneth what is Moral; for right reason doth not make a thing futable, but only seeth whether it be so or no, nothing may be futable before right reason see it, yet when 'tis presented to reason it sees it futable, as the wall appears white before the eye see it, yet when the eye doth see it it appears white also: It may be a meet and comely thing to give God a seventh part of our time, though no man's reason can of it self find out such a meet proportion, yet when reason sees it, it's forced to acknowledge a comeliness of equity, and futableness therein, as shall hereafter appear.

22.

Thesis 22. *bonum honestum in genere moris*

Wal. dissert. de 4
præica 3.

But here let it be observed, that although all Moral Laws are thus futable to mans nature, yet they are not all alike futable thereunto, and consequently not equally good in themselves; for some Laws are more immediately futable and good, others mediately: And as Wallens well observes out of Scotus, that there is a double Morality: "the first is *de lege natura strictè sumpta*, i. e. such laws as are so deeply engraven upon nature, as that these principles cannot be blotted out, but by abolishing of nature. The second is, *de lege natura latè sumpta*, and these Laws do much depend upon the will of the Law-giver."

but yet they are very congruous and suitable to humane nature, even from the light of those principles of nature. and hence I suppose it will follow, that the law for a seventh part of time to be dedicated to God, may well be a morall law, although it depends much upon the will of the Law-giver, and is not so immediately written upon mans heart, nor so equally suitable to human nature, as the law of love and thankfulness to God our Creator. For (as *Cameron* well observes) that some things which are good of themselves have more of Gods Image stamped on them, some have lesse of it: and hence it is that though morall lawes are good in themselves, yet not equally so: there is more unsuitableness to hate and curse God, than to lust after another mans house or servant, and yet both are evill in themselves and breaches of morall lawes.

Camer. Pral. in Mat. cap. 16.

Thesis 23.

Hence therefore it follows, that because morall precepts are of such things as are good in themselves, they are therefore perpetuall and unchangeable, and because they are in this respect good in themselves, to wit, because they are suitable and comely to mans nature as rationally; hence also they are universall: so that perpetuity and universality seem to be the inseparable adjuncts, rather than the essence of a morall law: yet when they are called perpetuall and unchangeable, we must understand them in respect of Gods ordinary dispensation; for he who is the great Law-giver may and doth sometime extraordinarily dispense with morall lawes. *Abraham* might have sold his Sonne by extraordinary dispensation: *Adams* Sonnes and Daughters did marry one another by speciall commission, which now to do ordinarily would be incestuous, and consequently against a morall Law, as is evident, *Leviticus* 18. Onely let it be here remembered, that when I call morall Lawes perpetuall and universall, that I speak of such lawes as are primarily morall, which do firstly and originally suite with humane nature: for lawes as are at second hand morall and as they were accidentally so, may be changeable as hereafter shall appear.

23.

Thesis 24.

How these things may evince the morality of a 7th part of

24.

White Treatise
of Sabbath day,
p. 26. 28.

of time, will be difficult to conceive, unless further enquiry be made, to wit, when and by what rules may it be known that any Law is futable and agreeable unto humane nature, and consequently good in it self? For resolution of which doubt, there is great silence generally in most Writers: Bishop White endeavours it by giving three rules to cleare up this mist; but (*pace tanti viri*) hath much fear that he much darkens and obscures the truth herein, and mudds the streams. For 1. Because the Sabbath is not simply Moral, but hath something positive in it, he therefore makes it temporary, as appears in his conclusion of that discourse: when as 'tis evident by his own confession, that some Laws positively Moral are general and universal. "For Laws positively Moral (he saith) are either personall only, as was *Abrahams* comming out of his own Countrey, *Gen. 12. 1*. Some are for one Nation or Republick only, *Exod. 22. 1. 3. 7*. Some are common and general for all mankind, as the Law of Polygamy. 2. He seems to make Laws simply and intirely Moral to be such as are in their inward nature Morally good, before and without any external imposition of the Law-giver: Now if by external imposition he means the external manner of Mosaicall administration of the Law, there is then some truth in what he affirms; for doubtless before *Moses* time the Patriarchs had the law revealed after another manner; but if by external imposition be meant external Revelation, whether immediately by God himself unto mans conscience, or mediately by man, then its most false that any thing can be Morally good or evil, much lesse entirely and simply so, before and without some such Law: for though it may be good and futable to man before a Law passe upon it, yet nothing can be Morally good or evil without some Law, for then there should be some sin which is not the transgression of a Law, and some obedience which is not directed by any Law, both which are impossible and abominable. 3. He makes Moral Laws by external imposition and constitution only, to be such, as before the external imposition of them, are a diaphorous, and good or evil onely by reason of some circumstance. When as we know that some such Laws as are most entirely Moral, yet in respect of their inward nature generally considered, they are indifferent also: for not to kill and take away mans life is a Morall Law intirely so, yet, in the general nature of it, it is indifferent,

ifferent, and by circumstance may become either lawful
 unlawful; lawful in case of war or publique execu-
 tion of justice; unlawful out of a private spirit and per-
 sonal revenge. In one word, the whole drift of his dis-
 course herein, is to shew, that the Sabbath is not Moral, and
 he would prove because the Sabbath is not simply and
 entirely Moral, (which is a most feeble and weak conse-
 quence) and this he proves, "because the Sabbath day
 (in respect of its inward nature) no more holiness
 and goodness than any other day, all the days of the
 week being equally good by Creation. But he might well
 shew that the day is not the Law of the fourth Command-
 ment, but the keeping holy of the Sabbath day, which
 is something inwardly good, and entirely Moral if we speak
 of some day: Nay, (saith the Bishop) the Law of nature *Ibid.*
 requireth that some sufficient and convenient time be set
 apart for Gods worship; if therefore some day be Moral,
 though all dayes by Creation be indifferent and equal,
 according to his own confession, what then should hinder
 that *quota pars*, or the seventh part of time from being
 Moral? will he say because all days are equally holy, and
 God by Creation? then why should he grant any day at
 all to be entirely Moral in respect of a sufficient and
 convenient time to be set apart for God? If he saith the
 Law and imposition of the Law-giver abolisheth its Mora-
 lity, because he bindes to a seventh part of time; then we
 will shew that this is most false and feeble in the sequel.

Thesis 25.

There are therefore four rules to guide our judgements
 right herein, whereby we may know when a Law is fu-
 lfill'd and agreeable to humane nature, and consequently
 good in it self, which will be sufficient to clear up the Law
 of the Sabbath, to be truly Moral (whether in a higher or
 lower degree of Morality it makes no matter) and that it
 is not a Law meerly temporary and ceremonial.
 1. Such laws as necessarily flow from natural relation,
 both between God and man, as well as between man and
 man; these are good in themselves, because suitable and
 agreeable to humane nature: for there is a decency and
 respect comeliness to attend to those rules to which our rea-
 sons bind us. For from this ground the Prophet *Mala-*
 25.
 3. calls for fear and honour of God as Moral duties, be-
 cause they are so comely and seemly for us, in respect of
 the

the relation between us, If I be your Lord, and Master and Father, where is my fear? where is my honour? *Mat. 1. 6* love also between man and wife is pressed as a comely duty by the Apostle, from that near relation between them, being made *one flesh Ephes. 5. 28, 29.* there are scarce any who question the morality of the duties of the second Table, because they are so evidently comely, suitable and agreeable to humane nature, considered relatively, as man stands in relation to those who are or should be unto him as his owne flesh; and therefore he is to honour superiors, and therefore must not kill, nor steale, nor lye, nor covet, nor defile the flesh, &c. but the morality of all the rules of the first Table is not seene so evidently, because the relation between God and man, which makes them comely and suitable to man, is not so wel considered: for if there be a God, and this God be our God, according to the first Commandment, then it's very comely and meet for man to honour, love, fear him, delight, trust in him. &c. and if this God must be worshipped of man, in respect of the mutual relation between them, then 'tis comely and meet to worship him with his owne worship, according to the second Commandment, and to worship him with all holy reverence according to the third Commandment: and if he must be thus worshipped, and yet at all times (in respect of our necessary worldly imploiments) cannot be to solemnly honoured and worshipped as is comely and meet for so great a God, then 'tis very fit and comely for all men to have some set and stated time of worship, according to some fit proportion, which the Lord of time onely can best make, and therefore a seventh part of time which he doth make, according to the fourth Commandment.

2. Such laws are drawne from the imitable Attributes and Works of God, are congruous and suitable to mans nature: for what greater comeliness can there be, or what can be more suitable to that nature which is immediately made for God, then to be like unto God, and to attend unto those rules which guide thereunto? Hence to be mercifull to men in misery, to forgive our enemies and those that do us wrong, to be bountifull to those that be in want, to be patient when we suffer evill, are all morall duties, because they are comely and suitable to man, and that because herein he resembles and is made like unto God: hence to labour six dayes and rest a seventh is a morall

all, because a comely and suitable duty, and that be-
 cause herein man follows the example of God, and be-
 comes most unlike unto him. And hence it is that a seventh
 day of rest cannot be urged upon man to be as much
 as a seventh day of rest, because man hath Gods
 temple and patterne in resting a seventh day, but not in
 resting any seventh yeare; God never made himselfe an
 example of any ceremonial duty, it being unsuitable to
 his glorious excellency so to do, but onely of morall and
 spirituall holinesse; and therefore there is somewhat else
 in a seventh day that is not in a seventh yeare: and it is ut-
 terly false to think (as some do) that there is as much e-
 as for the observation of the one as there is of the other.
 And here by the way may be seen a grosse mistake of Mr.
 Primrose, who would make Gods example herein not to be
 morally imitable of us, nor man necessarily bound there-
 unto, it being not naturally and in respect of it selfe
 imitable, but onely because it pleaseth God to command
 man so to doe: as also because this action of God did not
 flow from such attributes of God as are in their nature
 imitable, as mercy, bounty, &c. but from one of those
 attributes as is not imitable, and which we ought not to
 imitate, viz his omnipotency. But suppose it did flow from
 omnipotency, and that we ought not to imitate his
 omnipotency, and that we who are weaknesse it selfe
 ought not to imitate omnipotent actions, yet its obvious to com-
 mon sense, that such acts which arise from such attributes
 cannot be imitated of us, in respect of the particular
 effects which are produced by them, yet in the actions
 such attributes there may be something morally good
 which is imitable of us. As for example, though we are
 not to imitate God in his miraculous works (as in the
 raining of *Sodome* and such like) yet there may be that
 justice and wisdom of God shinning therein which we
 ought to imitate; for we ought to see before we censure
 and condemne, as God did in proceeding against *Sodome*.
 'Tis in this extraordinary worke of making the world,
 wherein although we are not to goe about to make ano-
 ther world within that time as God did, yet therein the
 labour and rest of God was seen, which is imitable of
 us; which labour and rest as they are morall du-
 ties, so they are confirmed by a morall example, and
 therefore most seemly and comely for man to imitate from
 such an example: "And whereas he affirmes that this

Prim.par.2.
 cap.7. Sect.13,
 14,15.

example

“example was not Moral, because it was not in it self im-
 “table, being grounded onely upon Gods free-will: The
 reason is weak; for to labour in ones Calling is without
 controversie a Moral duty (as idleneffe is a Moral sinne)
 yet if one would ask why man is to labour here, and
 not rather to lead a Contemplative life in the vision and
 fruition of God immediately? I suppose no reason can be
 given, but the good pleasure of God, who in his de-
 wisdom saw it most meet for man to spend some propo-
 rionable time in labour for himself, and some in rest for
 God, whereunto he gave man such an eminent example
 from the beginning of the world. Master *Primrose* cannot
 deny, but that a convenient time for labour and rest in ge-
 neral, is Moral. “But (saith he) if God had not declared by
 “will by a Commandment particularly to labour six da-
 “and rest the seventh, the Jews would not have thought
 “themselves bound to this observation from Gods ex-
 “ample onely; which shews that there is no Morality
 “in it to binde the conscience for ever. But it may be
 well doubted, whether acts of bounty and mercy (to which
 he thinks we are bound meerly from Gods example) in
 respect of the particular application of these acts, to
 enemies of God and of our selves as well as to friends, be
 of binding vertue meerly by Gods example, unlesse we
 had a commandment thereunto: For in Moral precept
 as the thing is commanded because it is good, so ’tis in
 Morally good * unlesse it be commanded: but suppose the
 Gods example of labour six dayes, and rest the seventh
 should not have been binding as other examples, unless
 there had been a commandment for so doing; yet this
 no argument that this example is not moral at all, but
 onely that it is not so || equally Moral and known to
 so, as some other duties be; for man may spend too
 much time in labour, and give God too short or too little
 time for rest: if therefore he wants the light of a com-
 mandment or rule, to direct and guide him to the fittest
 and most meet proportion of time for both, is he not
 hereby to break the rule of Morality, which consists
 (hath been shewn) in that which is most suitable, come
 and convenient for man to give to God or man? The
 Commandment therefore in this case measuring out at
 declaring such a proportion, and what time is most con-
 venient and comely for man to take to himself for labour
 or to give to God for rest, it doth not abolish the Morality

Ibid.

* *Vid. Thef. 9.*

¶ *Præceptorum
 moralium tri-
 plex est gradus,
 Gc. Aqu. I. 2.
 q. 100. art. 11.*

he example; but doth rather establish and make it
 out the most comely and meet proportion of time
 labour and rest, and therefore such a time as is most
 in it self, because most comely and proportiona-
 , which being therefore commanded, is a Moral du-
 a man, and the example hereof Morally binding in
 l.

. Such Laws which mans reason may see, either by in-
 light, or by any other external help and light to be
 and good and fit for man to observe, such Lawes are
 congruous and futable to humane nature. I say by any
 nral help, as well as by innate light, for neither inter-
 nor external light do make a thing just and futable
 an, no more than the light of the Sun, or the light of
 nthorn do make the Kings high-way to the City, but
 y onely declare and manifest the way, or that which
 is so in it self before: Hence it comes to passe, that al-
 ugh mans reason cannot see the equity of some Laws,
 cedenter by innate light, before it be illuminated by
 e external light, yet if by this external light the minde
 the equity, justice, and holiness of such a Law, this may
 iciently argue the Morality of such a Law, which was
 and good, before any light discovered it, and is now
 overed onely, not made to be so, whether by internal
 external light: "And hence *Aquinas* well observes,
 at Moral Laws (which he makes to be such as are
 congruous to right reason) sometimes are such, as not
 nely command such things which reason doth rea-
 ily see to be comely and meet, but also such Laws a-
 out which mans reason may readily and easily erre and
 o astray from that which is comely & meet. And hence
 , that although no reason or wit of man could ever have
 d out the most just and equal proportion of time, or
 at proportion is most comely and futable, or that a fe-
 th part of time should have been universally observed
 oly to God; yet if any external light and teaching
 n above, shall reveal this time, and the equity and futa-
 nesse of it, so that reason shall acknowledge it equal
 good, that if we have six days for our selves, God
 uld have one for himself, this is a strong argument that
 t a command is Moral, because reason thus illuminated
 not but acknowledge it most meet and equal: For
 ugh reason may not by any natural or innate light
 dily see that such a division of time is most futable, and
 yet

Aquin: 1. 2. 7
q. 99. art. 2.
& 100. art. 2.

yet may readily erre and misconceive the most futable and convenient proportion and divison of time, its then a sufficient proof of the Morality of such a command; the congruity and equity of it be discerned *consequenter* only (as we say) and by external light.

4. Whatever Law was once writ upon mans heart in *pure nature* is still futable and congruous and convenient to humane nature, and consequently good in it self and Moral. For whatever was so writ upon *Adams* heart, was not writ there as upon a private person, but as a common person, having the common nature of man, and standing in the room of all mankind: Hence as nothing was writ then but what was common to all men, so such things thus writ were good for all men and futable to all men, being most injurious to God, to think that any thing else should be imprinted there: if therefore it be proved that the Law of the Sabbath was then writ upon mans heart then it undeniably follows that it is meet and futable to all men still to observe a Sabbath day; and indeed to the right understanding of what is futable to man as man and consequently Moral, there is nothing more helpful then to consider of our primitive estate and what was fitable to our nature then; for if that which is Moral marriage is to be searched for, in the first and ancient Records of our first Creation by the appointment of our Saviour; I then know no reason (whatever others object) but Morality in all other Laws and duties is there to be sought also; for although our original perfection is now defaced and lost, and in that respect is a *merum non esse* (as some call it) yet it had once a being, and therefore in this controversy we may lawfully enquire after it, considering especially that this being which once it had, may be sufficiently known by the contrary being of universal corruption that is in us now, as also by the light of the Scriptures, in which the searcher and maker of all hearts declares it unto us, and indeed there are many Moral duties which will never appear good and futable to man, but rather hard and unreasonable (because impossible) unless we see and remember from whence we are fallen, and what once we had.

Thesis 26.

26.

If therefore a Moral Law command that which is futable to humane nature, and good in it self, then it follows from hence, (which was toucht before) that divine deter

determination of something in a law, doth not alway take away morality from a law, for *divine determination* is sometimes no more but a plain and positive declaration of that which is suitable, just and good, and equall for man to observe: Now that which points out and declares unto us the morality of a law, cannot possibly abolish and destroy such a law: For a moral law commanding that which is suitable & good (as hath been shewn) it is impossible that the Commandment which determineth & directeth to that which is good, by this determination it should overthrow the being of such a good law, nay verily, particular determination and givenesse (as some call it) is so farre from abolishing, as it rather addes to the being, as well as to the clearing and manifestation of such a law. For if it be not sufficient to make a morall law, that the thing be good in it self, but that also it must be commanded; then the commandment which many times onely determines to that which is good (and consequently determination) doth add to the being of a moral law.

Thesis 27.
There is scarce any thing but it is *morally indifferent*, unless it falls under some divine determination: but divine determination is two fold, 1. Of such things which are good, fit, or needfull for man to observe without a command, as Sacrafices and Sacraments, and such like: 2. Wherein, in such lawes, positive determination may be very well inconsistent with morality; and it may be truly said, that such a law is not morall but rather positive, and thus the learned sometimes speak. 2. Of such things as are equall, good in themselves, needfull and suitable for man; and here particular determination and morality may kisse each other, and are not to be opposed to another: and hence it is, that if Gods Commandment positive determines us to observe any part of instituted worship (suppose Sacraments or Sacrifices) yet such things are not morall (although it be moral in generall worship God after his own will;) because the things themselves are not good in themselves, nor needfull: but God shall deterrmine us to observe a Sabbath day; this determination doth not take away the morality of the command; because it being good in it selfe to give God his meetest and fittest proportion of time for holy Rest, the commandment declaring that this seventh part,

27.
Vid. Course of
conformity, p. 4.
114.

or so, is such a time, hence it comes to passe, that this time is good in it selfe, and therefore *determination* by the commandment in this case, doth not abolish the morality hereof. It is a morall duty to pay tribute to *Cesar*, to give to *Cesar* that which is *Cesars*: hence because a man may give too much or to little to him, that determination which directs us to that particular which is *Cesars* due and most meet for him to receive, and us to give, that is best in it selfe, and is therefore morall; so prayer is a morall duty, but because a man may be tempted to pray too often or else too seldom, hence determination of the fittest and this fittest season, makes this or that morall. So 'tis here in the Sabbath. I do willingly and freely professe thus far with our Adversaries of the morality of the Sabbath; that it is a morall duty to give God some time and day of his fully Rest and worship, as 'tis morall to give *Cesar* his due and to pray to God: but because we may give God too many dayes or too few, hence the determination of the most meet and fittest proportion of time and particularly of this time, makes this and that to be also morall. If any day at all in generall was good and fit for man to give to God, and God should notwithstanding command a seventh day, then the commandment of such a day with such positive determination could not bee morall any more than the determination of sacrifices and such like. But every day (say some of our Adversaries) some day (say others of them,) being acknowledged to be equall, just and good, and most meet to give God, hence it is that determination of a seventh day doth not abolish but clear that which is morall, because it points out unto man that which is most meet and equall: Hence therefore it follows, that a seventh day is therefore commanded, because it is good, and not good merely because commanded. Determination also, declaring what is most meet, declares hereby that this commandment is also morall, and not merely positive and ceremonial: which not being well considered by some, this fourth commandment (having some more positiveness and determination then divers the rest) hath therefore been the chief stumbling stone and rock of offence to many against the morality of it, by which they have miserably bruised themselves, while they have endeavoured to destroy it, upon so grosse a mistake.

Thesis 28.

God pleasure of his will, might have determined us to serve a fourth, a ninth, a twentieth part of our time in any rest more or lesse, as well as to a seventh; yet let us consider of God as acting by counsell, and weighing and considering with himselfe, what is most meet and equall, and what proportion of time is most fit for himself; and then (with leave of better thoughts, when I see better reason) I propose no man can prove (unlesse he be made privy to the unknown secrets of the wisdom of God) that any other proportion had been as meet as this now made by the full determination of God; there was not therefore the lesser and soveraigne will of God which thus determined this seventh part of time, but also the wisdom of God, which considering all things saw it most meet and reasonable for man to give, and God to receive from man, and therefore being commanded, and thus particularly determined, becomes morall.

Thesis 29.

29.

If that commandment be morall which is therefore commanded because it is good, then hence it follows in second place, that such lawes onely are not morall as these, which are known to all men by the light of corrupt nature: For as hath been already said, a law may be holy, good, suitable and meet for all men to observe, without the light of corrupt nature, by awakening or sleeping principles (as some call them) know it or no, and such a uneluctableness and suitableness in such a law is sufficient to make it morall. There were many secret morall finnes in Adam, which he never saw, nor could have seen by the light of corrupt nature, untill the law fell upon him with mighty efficacy and power, *Romans 7.* for God is not bound to make his morall laws to what our corrupt minds are actually able of themselves to see, any more than to what our corrupt wills are actually able to doe: If the light of nature be imperfect in us since the fall (which no wise man doubts of) then there may be many things truly morall, which the light of nature now sees not, because 'tis imperfect, which in its perfection it did see; and this consideration of the great imperfection of the light of nature, is sufficient for ever to stop their mouths and silence their hearts, who goe about to make an imperfect light a law of nature, the perfect rule and onely measure of all duties; and who make so narrow a limitation of that which is morall to that which is thus imperfectly naturall:

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is not now *lex nata*, but *lex data*, which is the rule of all morall actions; the whole Scriptures contain the perfect rule of nature see them or no. It is a common, but a most perilous, and almost groundlesse mistake of many in this controversie, who when they would know what is moral, and what is not so, of such things as are set down in the Scriptures, they then flye to the light of corrupt nature, making it to be the supreme Judge hereof, and there to examining of them, whether they are seen by the light of nature or no, which is no lesse folly than to set up a corrupt and blind Judge to determine and declare that which is moral, to make the perfect rule of morality in Scripture to bow down it's back to the imperfection and weakness of nature, to pull out the Sunne in heaven from giving light, and to walk by the light of a dim candle, and a sunk candle in the socket almost gone out; to make the horn-bow of natural light, the perfection of learning, of the deep matters in morall duties; to make *Aristotles* Ethicks as compleat a teacher of true morality, as *Adams* heart in innocence and in a word, to make man false and in a manner perfectly corrupt and miserable, to be as sufficiently furnished with knowledge of morall duties, as man standing, when he is perfectly holy and happy. Imagine therefore that the light of nature could never have found out one day in seven to be comely and most meet for man to give unto God, yet if such a proportion of time be most meet for man to give to God, and it appears so to be when God reveals it, it must and should then be accounted a moral law, although the light of nature left in all men could never discern it. Schoolmen, and most of the popish generation not considering these things (which notwithstanding are some of their own principles) have digged pits for themselves, made snares for some of their followers, in abolishing the fourth Commandment from being (in the true sense of moral, because they could not see how such a special proportion of time, *viz.* a seventh part, could be natural, or by the light of corrupt nature discernable; which things so discerned they sometimes conclude to be onely moral. But how far the light of corrupt nature may discern this proportion shall be spoken to in its proper place.

Thesis 30.

Firstly, those things which are thus commanded, because they are good, be Moral, then the whole Decalogue may appear to be the Moral Law of God, because there is Law in it, which is therefore good only because commanded, but is therefore commanded, because good and suitable to humane nature: When I say, suitable to humane nature, I do not mean humane nature considered absolutely, but relatively, either in relation to God, or relation unto man: for not only the light of nature, but of common sense also, bear witness that every precept of the second Table, wherein man is considered in relation to man, is thus farre good: for how cometh good is it to honour Parents, to be tender of others lives and comforts, to preserve ones self and others from filthy pollutions, to doe no wrong but all the good can to other mens estates? &c. Nor doe I think any will question any one Commandment of this Table to be good and suitable to humane nature, unlesse it be: *Nimrod* or *Brennus* (that professed he knew no greater pleasure, than for the stronger, like the bigger fishes of Sea, to swallow up the lesser in case they be hungry) some Turkish *Tartar* or *Cannibal*, or some surrerted Effor, transformed into some licentious opinionist, so grown Master of his own conscience, and that audaciously out-face the very light of nature and common sense, through the righteous judgement of God blinding and hardning his heart: And if the Commandments of the second Table be thus far good in themselves, are those of the first Table much more? Is love to man drawn out into all the six streams of the second Table good in itself, and shall not love to God, drawn in the four precepts of the first Table, as the Spring whence all our love to man should flow, much more? the streams Morally sweet, and is not the spring it self the same nature? Love to God, and love to man are common principles (saith *Aquinas* truly) of the Law of nature; and all particular precepts (saith he perhaps unawares) are conclusions flowing from these principles, out of *Mat. 22*. And are the principles good in themselves, and suitable to humane nature, and do not all conclusions participate of their nature? For what are particular precepts, but particular unfoldings of love to God, and love to man? If all the precepts of the second

Table be morall, which do onely concerne man, who should any of the first fall short of that glory, which do immediately concerne God? Shall man have six, and a of them morally good, and God have but foure, and some one or more of them not so? Is it comely and good to have God to be our God in the first Commandment, to worship him after his owne minde in the second, to give him the worship with all the highest respect and reverence of his Name in the third, and is it not as comely, good and suitable, that this great God and King should have some magnificent day of state to be attended on by his poore servants and creatures, both publickly and privately, with special respect and service, as oft as himself sees meet, and which we cannot but see and confesse to be most equal and just, according to the fourth Commandment? If man's life must be divided into labour and rest, is it not as quall and good if we have six dayes, that God should have a seventh? If the bruite beasts could speake, they would say that a seventh dayes rest is good for them. *Exod* 23. 12. and shall man (who hath more cause to increase his rest, even of holy rest) say that it is not good for him even to rest in the bosome of God himselfe, which he is called this day? Take away a sabbath, we can defend us from Atherisme, Barbarisme, and all manner of Devilisme and prophanesse? And is it evill thus want it, and shall it not be good to have it? I confesse God had commanded a perpetuall Sabbath, it had not then been good; but simple, to observe any set Sabbath: but God will have man to labour for himselfe six dayes, and this labour be morally good being now commanded; why is it not then as good to observe a seventh in rest to God being also commanded of him?

Thesis 31.

It is therefore at least an indigested assertion of those who affirme, that the Decalogue sets out the precepts of the law of Nature, and yet with all doth superadde certain precepts proper to the Jewish people; in which last respect they say all men are not bound to the observance thereof (and they produce the fourth Commandment for proof) but in respect of the first they are: But although in the application of a law, something may be proper to the Jewish people, yet (with leave of the learned) there is never a law in it but it is morall and common to all: to make any law in the Decalogue proper, is an assertion

spring

27.
Aqu. 1. 2. 4.
98. Art. 5.
Zanchi in 4.
Prac.

ing from a false and blinde principle, viz. That law onely is morall which is naturall; not naturall, suitable to humane nature, but which is seen and known by the common light of corrupt nature without the use of any externall usher or teacher. If also any lawes of the Decalogue be proper, how will any finde out and discern morall lawes which concerne all, from proper laws which appertaine onely to some? For if God hath made a mingling, and not severed morall lawes by themselves, then man hath no law or revelation by any distinct severed lawes left unto him, to discern lawes proper peculiar, from lawes morall and common, which how pernicious it may be to mens souls to be left to such uncertainty, as also how injurious to God, and crosse to maine ends in discovering morall lawes, let the wise consider; for if they say that we must fly for helpe hereunto the light of corrupt nature, then as hath been shewn, imperfect light, and a blinde guide, and a corrupt guide must be the chief rule of discerning that which is morall from that which is peculiar and proper, for doubtlesse such a kind of light is the light of corrupt nature.

Thesis 32.

32.

Some think that those commandments onely are morall-good which the Gospel hath declared and confirmed to be so: and by this shift they think to avoid the absurdity of flying to the blinde guide of corrupt nature to judge these colours, viz. What is morall and what is not. Mr. *Mose* therefore excludes the fourth Commandment from being morall, the other nine being ratified by the light of the Gospel, which this (he saith) is not: but if his meaning be, that there must be a generall ratification of lawes by the verdict of the Gospel, then the fourth Commandment cannot be excluded from being morall, because it hath a ratification in generall from the Gospel: for therein we read that the morall law is *holy, just and good*, 1. 7. and that Christ came not to destroy the least jot or tittle of the law, *Matth 5.* much lesse a whole law of the fourth Commandment. In the Gospel also God promitteth to write his Law upon our hearts, wherein the fourth Commandment is not excepted. But if his meaning be, that the Gospell must particularly mention, and so make a particular ratification (as it were) by name of every morall law, then his assertion is unsound; there being many judicall lawes of *Moses*, of which some are wholly morall,

Moral, others containing in them something of common and moral equity, which we have no express mention in the blessed Gospel: and let him turn over all the leaves of the Gospel, he shall not find that proportion of time which himself affirms to be Moral in the fourth Commandment, to be expressly and particularly mentioned in the Gospel; and therefore that also must be excluded from being Moral upon his own principles, as well as what we contend for in this Commandment so to be.

Thesis 33.
 "Some of those who maintain the Law of the Sabbath to be Ceremonial, affirm that every Law in the Decalogue is not Moral, upon this ground, to wit, because the Law is called Gods Covenant, which Covenant they shew from sundry instances, not only to comprehend Morals, but also Ceremonials: for they make it the excellency of the Decalogue to comprehend, as a short epitome, all Gods Ordinances, both Moral and Ceremonial, which epitome is more largely opened in the writings of Moses, where not only Moral, but also Ceremonial Laws are expressed and dispersed. And hence they think, that as the other nine are the summary and epitome of all Moral Ordinances, so the fourth Commandment which was kept with the practice of ceremonies, was the summary and epitome of all the Ceremonial Ordinances, and hence the fourth Commandment comes Ceremonial. But for answer to this wily notice unjustly father'd upon Austin and Calvin by some, it may thus farre be granted, that as the word Law is sometimes taken more strictly for the Decalogue only, Rom. 3. 2. James 3. 8. and sometimes more largely, for the whole doctrine contained in all the writings of the Old Testament, wherein the Gospel also is comprehended, Psal. 7. Psa. 119. 1, 51, 57. so the word Covenant is sometimes taken more strictly for the Covenant of works, which contained compendiously in the Decalogue only, written the finger of God, in two Tables, Deut. 4. 13, 14. Exodus 24. 38. and sometimes more largely for all the holy writings of Moses, Exodus 24. 7, 8. and 34. 10. Levit. 26. 17. Jer. 34. 13. Now although all the writings of Moses may be called the Covenant, as it is largely taken, and so the Covenant comprehends not only Moral, but Ceremonial Laws; yet they are never called That Covenant which

33.
 Prim 2. par. ca. 6. S. 8.
 Ironf. quest. 2. cap. 9.

writ by the finger of God in two Tables of Stone, and in to *Moses* : and in this strict sense the word Covenant comprehends no other Laws but Moral, nor can the places of texts which they alledge evince the contrary, for in the place of *Exodus* 24. 7. it is not said that the Tables of Covenant, but the Book of the Covenant was read to the audience of all the people; which Book, we readily acknowledge to comprehend ceremonials as well as Morals, but not the Tables of the Covenant, of which the question now is: so also when the Lord saith, *Exod.* 34. 10. that he will make a Covenant, his meaning is, that he will give his Covenant by writing (as it is there set down in the same Chapter) in which writing it is very true that there is mention made of many Ceremonial Laws; but suppose this Covenant written by *Moses* comprehends sundry ceremonial laws, will it therefore follow that the Tables of the Covenant written with the finger of God did the like? No such matter, and therefore there is an * express reference put in the same Chapter, *ver.* 27, 28. between the Covenant written by *Moses*, and the ten Commandments written by the finger of God. But secondly, let it be granted that the Decalogue comprehends summarily all the Laws which are particularly dispersed here and there in the writings of *Moses*, yet it doth not follow, that there must be one Ceremonial law written by the finger of God, and lifted up in the Decalogue to be the epitome and summary of all Ceremonial Laws elsewhere explained in the writings of *Moses*: For all Laws, whether Ceremonial or Judicial, may be referred to the Decalogue, as appendices to it, or applications of it, and so to comprehend all other Laws as their summary. But such a summary will no way enforce a necessity of making any one of them the epitome of ceremonials, and the other nine of them the Morals, for we know that many Judicial Laws are comprehended under Moral Laws, being referred as appendices thereunto by *Calvin*, *Martyr*, *Chemnitius*, *Ames*, and sundry others; and yet it will not follow from hence, that one of the Laws in the Decalogue must be a Judicial Law as the summary of all Judicials, which are branches of the Covenant, as well as Master *Primrose* his Ceremonials.

* So *Juntius*,
Willet, in loc.

Thesis 34.

It should not seem strange that that law which in the general nature of it is Moral, may in the particular application of

of it be unto a thing ceremoniall, and in this respect cannot be denied, but that the moral law may comprehend all ceremoniall lawes; but it will not hence follow (as Mr. *Primrose* inferres) that one law in the Decalogue must be ceremoniall as the head and summary of all ceremoniall lawes, because we say, ceremoniall lawes may be comprehended under some morall law, as speciall applications thereof: *ex.gr.* It is a morall law to worship, God according to his own will, and not after mans inventions, the second Commandment holds it forth: Now in the application of this law the Lord points out his own instituted worship in sundry significant ceremonies, sacrifices, sacraments, &c. which particular institutions (though ceremoniall) are to be referred unto, and are comprehended under the second Commandment, which is a morall law: for God will be worshiped with his own worship according to this Commandment; then its necessary for the Lord to shew (and that under his Commandment) what those institutions be, wherein he will be worshipped, many of which are ceremoniall, which are therefore directly comprehended here.

35.

Thesis 35.

There is therefore no necessity of making one law in the Decalogue to be ceremoniall, that it may be the summary head of all ceremonials, viz. because ceremonials are branches of the Covenant, which is the decalogue; for upon the like ground there must be one judicall law also as the summary of all judicalls, nay one evangelical law also as the head of all Evangelicals, sprinkled her, and there in *Moses* his writings, of which we read, *Iohn* 5. 43. *Rev.* 10. 6, 7, 8. with *Deut.* 30. 12, 13. *Gal.* 3. 8. with *Gen.* 12. 3. for judicalls and evangelicals are branches of the Covenant as well as ceremonials; if Mr. *Primrose* his principle be true; but if by his own confession nine of them are moralls, and one of them onely the head of ceremonials, how shall judicall and Evangelicall summaries come in? which either he must make room for in the Decalogue, or acknowledge his foundation to be rotten upon which he hath built one ceremoniall law among the nine moralls.

Thesis 36.

36.

It is true, that among men the same body of lawes may be framed up of divers articles, as Mr. *Primrose* pleads; but that the Decalogue was such a body as had ceremonials

mixt

with morals, it can never be made good by any colour
proof, except it be that which we have shewn will as
ngly enforce an Introduction of some one judicial and
ther Evangelical Law into the Decalogue, as well as
ceremonial; but such a confusion of Law and Gospel,
ngelicals and judicials, ceremonials and morals, the
led God abhorres: For it neither suits with Gods wis-
ne and end in giving the law, nor yet with mans weak-
e (which God pitties) to make such a jumbling and con-
on of things together: for who can then tell what law
morall, and what Evangelical, and what ceremonial, un-
e it be (as was shewn) by flying for light to the dictates
instinct of nature, to shew unto poor deceitful man
at lawes are moral and what not, wherein the remedy
uld have been as bad as the disease.

Thesis 37.

If there must be one law in the Decalogue, ceremoni-
l, that so the more Authority may be procured hereby
as Mr. Primrose pleads) unto all Gods Ordinances, and
erefore one of the ceremonials was written in the De-
calogue with Gods own finger, and honoured with the
ke prerogatives as the moral lawes were, which were
mediately spoken by God himself: Then (if this reaso-
g be solid) why was not one judicial and another E-
ngelical precept alike honoured also? For was there
as much need to procure Authority to this as well as
Ceremonials? and yet we see their Authority was
ciently procured without being *shuffled into the Deca-*
logue, and so might Ceremonials also?

37.

*Prim. part. 2.
cap. 6. S. 8.*

Thesis 38.

There were three sorts of Laws which are commonly
own, and which were most eminently appearing among
Jews,

38.

1. Moral.

2. Ceremonial.

3. Judicial.

Thesis 39.

The Moral respected their manners as they were men,
d are therefore called Moral. The Ceremonial respected
em as a Church, and as such a kind of Church. The
dicial as a Common-wealth, and as that particular Com-
on-wealth. Moral Laws were to govern them as an hu-
ne society, Ceremonial as a sacred society, judicial
as

39.

as a civil society: Thus the Learned speak, and being candidly understood, are true.

Thesis 40.

40.

The Moral Law contained in the Decalogue, is nothing else but the Law of nature revived, or a second edition: impression of that primitive & perfect law of nature, which in the state of innocency was engraven upon mans heart; but now again written upon Tables of stone, by the finger of God. For man being made in the Image of God he had therefore the law of holiness and righteousness, which Gods Image consisted, written in his heart; but having by his fall broken this Table, and lost this Image, neither knowing or doing the will of God through the Law of sin now engraven on it; Hence the Lord hath in mercy made known his Law again, and given us a fair copy of it in the two Tables of stone; which are the copy of that which was writ upon mans heart at first, because the first Table contains *Love to God in holiness*, the second *Love to man in righteousness*: which holiness and righteousness are the two parts of Gods Image which was once engraven upon mans soul, in his primitive and perfect state, *Ephes. 4. 24*. Nor indeed do I see how that popular Argument will be otherwise answered, pleading for a possibility in man to keep the Law perfectly in his sinned and fallen estate in this life, for, say they, God makes no Law of impossible things, it being unjust for God to require and exact that of a man which he is not able to do: to which it is commonly and truly answered, That man had once power to keep the Law in his innocent estate, and hence, though man be not able to keep it now, yet God may require it, because he once gave him power to keep it; and that therefore it is no more unjust to exact such obedience which he cannot perform, than for a creditor to require his money of his broken debtour, or spendthrift who is now failed (as they say) and not able to repay. Man therefore having once power to keep the Law, and now having no power, this argues strongly that the Law of the decalogue contains nothing but what was once written as a Law of life upon his heart in his innocent estate: for I see not how Gods justice can be cleared, if he exact such obedience in the Decalogue which is impossible for man to give, unless the very same law and power of obedience was written upon his heart at first: and therefore is a wild notion of theirs who think that the Covenant

works which God made with Adam, is not the same for man with the Covenant of works express'd in the Moral law; we see that there is the same Image of holiness and righteousness required in the Tables of stone, as the condition of this Covenant, which was once written upon his heart, and required in the same manner of him. Now the Law thus revived and reprinted is the Decalogue, because most natural and suitable to humane nature, when it was made most perfect, therefore it is universal and perpetual; the substance also of this Law being love to God and man, holiness toward God, and righteousness toward man, *Matth. 22. 37, 39. Luke 10.* Hence also this Law must needs be moral, universal, and perpetual, unless any could be so wicked as to imagine it to be no duty of universal or perpetual equity, either to love God, or to love man, to perform duties of holiness toward the one, or duties of righteousness toward the other: Hence again, the things commanded in this law are therefore commanded because they are good, and are therefore moral, unless any will think that it is not good in itself to love God or man, to be holy or righteous; and which is still observable, there is such a love required herein, and such a loveliness put upon these laws, as that by virtue of these all our obedience in other things, which are not moral, becomes lovely; for there were many ceremonial observances, in which and by which the people of God express'd their love to God, as M. Primrose truly concludes from *Deut. 6. 1, 2, Par. 2. ca. 6. l. 1, 5, 6. and Mat. 22. 37, 38, 40.* but yet this love did arise by the virtue of a moral rule, for therefore it was lovely to worship God in ceremonial duties, because it was lovely to worship God with his own worship (of which these were parts) which is the moral rule of the second Commandment. "And hence M. Primrose may see his grosse mistake in making one law of the Decalogue ceremonial, because the summary of the Decalogue being love to God and love to man, and our love to God being shewn in ceremonial as well as in moral duties, because our love is seen and shewn in our obedience to all the Commandments of God, ceremonial as well as moral. For though there be love in ceremonial duties, it is not so much in respect of themselves, as in respect of some moral rule, by virtue of which such duties are attended.

See *Thesis 41.*

The ceremonial law consisting chiefly of types and shadows of things to come, *Heb. 8. 5.* and therefore being to cease

cease when the body was come, Col. 2. 17. was not therefore perpetual (as the law morall) but temporary, and of binding power onely to the nation of the Jews and their posterity, and not putting any tie upon all Nations, as the morall law did. Every ceremonial law was temporary, but every temporary law was not ceremonial (as some say) is demonstrable from sundry judicials, which in their determinations were proper to that Nation, while the Jewish polity continued, and are not therefore now to be observed.

42.

Thesis 42.

*Pis. prefat. on
Exod.*

The *Judiciall lawes* some of them being hedges and fences to safeguard both morall and ceremonial precepts, the binding power was therefore mixt and various, for those which did safeguard any morall law (which is perpetual) whether by just punishments or otherwise, doe they morally bind all Nations: for as *Piscator* argues, a morall law is as good and as precious now in these times, then, and there is as much need of the preservation of these fences to preserve these lawes, in these times, and all times, as well as then, there being as much danger of the treading down of those lawes by the wild beasts of the world and brutish men (sometimes even in Churches) now as then, and hence God would have all Nations preserve their fences for ever, as he would have that law preserved for ever which these safeguard: but on the other side these judicials which did safeguard ceremonial law which we know were not perpetual, but proper to that Nation, hence those judicials which compass these abiding are not perpetual nor universal; the ceremonials being pluckt up by their roots, to what purpose then should their fences and hedges stand? As on the contrary of moralls abiding, why should not their judicials also remain? The learned generally doubt not but to affirme, that *Moses* judicials binde all nations, to that extent as they contain any morall equity in them, where morall equity doth appear, not onely in respect of the end of the Law, when it is ordered for common and universal good, but chiefly in respect of the law which the safeguard and fence, which if it be morall, it's most just and equal, that either the same or like judicial fence (according to some fit proportion) should preserve it still, because 'tis but just and equall, that a morall and universal law should be universally preserved: from whence

*Vid. Pis. pref.
in Exod.
Vid Iun. de Pol.
Mef.*

the way, the weaknesse of their reasonings may be observed, who that they may take away the power of the magistrature in matters of the first Table (which once did in the Jewish common-wealth) affirm that such power then did arise from the judiciall, and not from morall law: when as its manifest that this his power preserving Gods worship pure from Idolatrous and proe mixtures, according to the Judicial lawes, was no but a fence and safeguard set about morall commands; with fences and preservatives are therefore (for sube) to continue in as much power and authority now, as they did in those dayes, as long as such laws continue in morality which these preserve: the duties of the first being also as much Morall as those of the second, to the preserving of which later from hurt and spoile of their morality, no wise man questions the extent of his power.

Thesis 43.

therefore the question be now made whether the lawe fourth Commandment be morall or no, we must then consider that the true state of the question is not in this, *Whether the law of the Sabbath be a principle of the light*, known and evident of it self, or at least such as a man that hath the use of reason may readily finde out without some externall revelation (as Mr. Ironside injuriously says it, wrastling herein with his own shadow, with many of his fellowship in this controversie.) For morality hath been declared) is of larger extent then such a nature. But the question is, whether it is one of those lawes, which is therefore commanded, because it is holy, just and good in it selfe, whether man see it by any previous light or corrupt nature, I, or no; and being thus commanded as a law, whether it be not therefore of perpetual and universal obligation, binding all Nations and persons in all parts of their hearts, lives, manners, to the observance thereof, that holinesse we owe to God, and which God requires of men according to rules of morall equity: or the contrary, whether it be not rather a typical, ceremoniall, figurative and temporary precept, binding only persons, or that one Nation of the Jews for some time, the obedience of which law, Christians (in respect of the law of God) are now exempted?

Thesis 44.

in clearing up whereof it may not be amisse to take notice

43.

Ironf. quest. 2. cap. 8.

44.

Ironf. quest. 2.
cap. 9.

Prim. par. 2. ca.
6. Sect. 15. 19.

Com. Invest.
Orig. Sab. ca. 5.

tice of the agreement (at least in words) herein, on hands, even by those who oppose that morality of the Sabbath which we plead for. All sides agree in this, viz. That the law of this fourth Commandment concerning the Sabbath, is moral. But as the differences about the meaning *Tu es Petrus* are many, so here the difficulty lies to know how, and in what sense and respect it may be called moral for M. Ironside expressly consents in this, viz. "That all the Commandments of the Decalogue are moral, but every one in his proportion and degree, and so (saith he) that of the Sabbath, it is moral for substance; but not for circumstance."

Matter Primrose also (when he is awake) expressly confesseth thus much, viz. That the Sabbath is moral in foundation, end, marrow, and principal substance; and that a stinted time is moral, and grounded on the principles of nature; and therefore the Gentiles (saith he) have their set days of religion: and this (he tells us) is ratified by the Gospel, which commendeth to the faithful the assembling of themselves together for Word and Sacraments, and consequently that they have appointed times to attend upon them, wherein the Word of God be read, and preached as under the Old Testament every Sabbath day: nay, he yields yet more, viz. That not only stinted times, but that also there should be a convenient proportion, and suitable frequency of time for Gods service, now under the Gospel, as under the Law; and therefore affirms, that the Jewish annual Feasts, and new Moons, being but once a year, or once a moneth, and so being rare and seldom, could not teach us the convenient and most suitable frequency of Gods publick service, as the Sabbath did, which returned weekly, and therefore he saith, that the Commandment runs not thus, viz. Remember to keep the new Moons, but Remember to keep holy the Sabbath day. So that by M. Primrose concession, not only a stinted time, but a stinted time, not only a stinted time, but also such a convenient proportion and suitable frequency of time, as once in seven days, is morally holy by virtue of the fourth Commandment.

Gomarus also concludes, that the publick worship of God required in the fourth Commandment, calls for observation, not onely of certain, but also of sufficient days of worship; and what these sufficient days be, is to be gathered from the fourth Commandment, viz. that they

not more rare and lesse frequent, then the weekly Sabbath of the *Israelites*, because, if God (as he shews) challenged a weekly Sabbath of a stiffe-necked people laden with the burden of many other Festivals and Ceremonies, how then should Christians freed from their yokes and burdens, have them lesse frequent?

Master Breerwood also to the like purpose professeth, *Breer. p. 47. 48.* that Christians should not be lesse devout and religious in celebrating the Lords day, then the Jews were in celebrating their Sabbath, and his reason (labouring with the spice of a contradiction) is this, viz. because the obligation of our thankfulness to God is more then theirs, although the obligation of his Commandement to us in that behalf is lesse: for I confesse it; beyond my shallownesse conceive, how the thankfulness should be more, and Commandment lesse; unlesse he will imagine some Popish work, as exceeds the command.

Vallens comes almost quite over the threshold unto us, *Wal. dissent. de prac. 4. c. 4.* maintains upon solid arguments, "that by the force and analogy of this fourth Commandment, all the true worshippers of God are bound to the exact observation of one day in the circle and compass of seven; and then produceth a cloud of witnesses, both ancient Fathers, & chief of our late reformers, testifying to the same morality of one day in seven, which himself maintains; that never shall read him herein, would wonder how it could ever enter into the hearts of learned men (as *White* *ers, Dow, the* * *Historian*, and many others) to imagine * *Heylin.* go about to befool the world, as if the morality of a ninth day was the late and sour fruit growing out of the obbed and rigid stock of some English Puritans and reformers, wherein they are forsaken of all their fellowes, yea in all other things they so much admire in other reformed Churches. It being therefore confessed on all sides, that the Sabbath is morall (though I confesse at times our Adversaries unsay this, at least in their arguments,) the Controversie therefore onely lies in this, *How and in what respect it should be so?*

Thesis 45.

The general consent herein also is this, to wit, That the morality of the Sabbath chiefly is in respect of some generality,

lity, or in respect of something which is more general in this Commandment, rather than in respect of that particular day which the Commandment doth also point at for if the morality of it did lie in observing that particular day only, how could there be a *change* of that day to another? For if the morality of a Sabbath was limited unto a particularity, or to that one particular day, it is then impossible that any other day to which that first is changed should be moral by virtue of the same Commandment but we shall shew in fit place, that the day is lawfully changed, and morally observed, and therefore that which in this Commandment firstly moral, must of necessity be somewhat more general.

Thesis 46.

46.

The general which we acknowledge to be moral in the command (rightly understood) is a *seventh day*. Our adversaries would make it more general, and resolve it in a day or some day for solemn worship; yet when they are forced to see and acknowledge by the dint of argument that this is too general, because thus the Commandment may be observed, if one day in a thousand, or once in our life it be sanctified; they do therefore many times come nearer to us, to somewhat lesse general than a day, viz. to a limited, fixed and appointed day, and to such an appointed day as contains such a sufficient proportion of time for God, with convenient frequency, no less frequent than theirs in the Old Testament, which was every seventh day, as may be seen *Thesis 44.* and truly thus much being acknowledged by them, one would think that the controversy (with this sort of men) was brought unto a comfortable and quiet issue and full agreement, but it is strange to see how contrary the language is of these men sleeping from what it is when they are awake: They strike fiercely at a *seventh day*, and a *determinate time*, as impossible to be moral, when they meet with them in the dark, and we see, acknowledge them (in effect) to be moral, when they meet with them sometimes in the light.

Thesis 47.

[47.]

But because a seventh day may be accounted convenient by some, and moral by others, and because the determination of it may be made by some, either more *lax*, *narrow*, viz. either to any in seven, which many the Church may appoint; or to such a seventh day as God shall determine; It is therefore needful for the clearing

this controverſie, to ſeek out with an impartial and ſound mind, the true meaning of the fourth Commandment, and enquire more particularly and exactly what is required by it, and what is commanded by vertue of it, which ſome men not taking a right obſervation of in the dark and peſtuous times of controverſie, have therefore made a terrible ſhipwrack, not onely of the truth, but alſo of themſelves, and ſouls of others.

Theſis 48.

48.

The things which are morally enjoyed in this Commandment, are theſe two;

1. Some things are *Primariò*; i. Primarily, firſtly and generally moral.

2. Some things are *Secundariò*; i. Secondly, derivatively and conſequently moral.

A time, a day, a ſeventh day of reſt are in the firſt reſpect moral, but in the other reſpect this or that particular ſeventh day may be ſaid to be moral: Things primarily moral are perpetual; things ſecondarily moral are not neceſſarily ſo; As for example, To honour ſuperiours and parents, whether of Common-wealth or Family, is primarily moral, but to honour theſe or thoſe particular ſuperiours, is ſecondarily moral, becauſe our honouring of them ſpringeth from that primary and general law of moral equity, that if our fathers are to be honoured, then in the ſecond place it follows, that theſe and thoſe particular perſons being our lawful fathers, are to be honoured alſo: To honour our fathers whom God hath ſet over us, is perpetual to honour theſe or thoſe particular fathers, is not perpetual, becauſe themſelves are not perpetual but changeable. It was a moral duty to honour this particular King *David*, but it was not perpetual, for when *David* was taken away, we were not bound to honour King *David* any more, when King *Solomon* his ſon became his ſucceſſour: nor was it a ceremonial duty to honour this or that particular king, becauſe it was changeable from one to another, but it was a moral duty ſo to doe; wherein the law and rule is not changed (it being primarily moral) but only the object, which we are bound to honour ſecondarily in reſpect of the general rule: So 'tis in this of the Sabbath; To keep a day, a ſeventh dayes Sabbath, is perpetual, it being primarily moral, but to ob-

serve this or that particular day, is of it self changeable being secondarily moral : For if it be a morall duty to sanctifie a seventh day which God shall appoint, then a moral (as it were) in the second place to sanctifie th^e or that seventh interchangeably which God doth appoint and yet it doth not follow that this or that particular seventh is in it selfe Ceremonial, because it is changeable: for in such a change the moral rule is not changed, but the moral object only, to which it is morally applyed; the duty is not changed, but only the day : and in this respect should not seem hard to make some things moral which are not perpetual ; for laws primarily moral are proper perpetual, but laws secondarily moral, not necessarily so but changeable, because, as hath been said, herein there is no change of the rule, but only of the object or application of the rule, which may be variously and yet morally observed.

Thesis 49.

56.

This distinction of things primarily and secondarily moral is taken from the truth of things, and which those who study this controversie will see themselves forced unto the shifts and fallacies of the adversaries of the truth herein; the Commandments of God are exceeding broad according to *Dauids* measure, *Psalm 119. 96.* and very comprehensive, and hence the generals include many particulars, and sometime the particulars have a special respect to things more general, as is evident in the second and first Commandment, which *Synecdoche*, Mr. *Broad* acknowledgeth to be in all other commands except the Sabbath wherein he will have no general understood, but onely commandment to observe that particular day only, that he may go one step further then some of his betters, and utterly abolish the morality of this command : but whether this Commandment is so narrowly restrained, we appear more fully in shewing the truth of this distinction out of the Commandment more particularly.

Thesis 50.

60.

Those things first which are primarily and more generally moral, and morally commanded, are these three ;

1. That there be some solemn convenient time set apart for Gods worship.

2. That this time be not any small pittance of time, but a solemn day of worship, bearing the most meet proportion to those days man hath for himself.

3. That

*Broad. Tract.
de Sab cap. 4.*

That this *day* be not any *day* indefinitely which man meet, but (as 'tis in the Commandment) the *Sabbath* Rest day, which God himself interprets and determines seventh day.

Some of our Adversaries in this Controversie, will not knowlege any set time or day to be moral by vertue of Commandment, because they think that That particular seventh day from the Creation is only commanded, but abolished under the Gospel; and it only is commanded (they say) because it is only *expressed* and made mention of in the Commandment; I confesse that That particular seventh is expressed and pointed at, but not only expressed (as we shall shew in fit place) but suppose it is granted, that That seventh only is expressed, yet it does not follow that therefore a seventh day, and consequently a day, and consequently a time of worship is excluded: for look as 'tis in the second Commandment, we see the worship of a *graven Image* is particularly forbidden, and yet that which is more general, is also herein forbidden, *viz.* the worship of God by *humane inventions*: why may not the like general be enjoined by commanding that particular seventh in the fourth Commandment? Others of our adversaries, on the contrary, knowlege therefore, that in this particular seventh (which they make ceremonial) something more general is herein required, but this generall they refer to a time or some day of worship, but a seventh day which is more generall then that particular seventh, yet more generall then a day or time, they fly from this as from some serpent or bugbear, and will not admit it as anything generally moral in this Commandment: But it is very observable in this Controversie, that upon the same grounds on which they would exclude this generall of a seventh from being moral, they may as well exclude their own generals, *viz.* a time or a day from being moral: for if they think it irrational, that because a particular seventh day is required, that therefore a seventh day more general cannot be commanded; why is it not as irrational upon the same ground to exclude a time, or a day also? Surely a seventh day lies nearer the bottom of a particular seventh, and is of nearer kin to it than a time or a day. And I marvel that they should gather a time and day of worship, which is more general, rather then a seventh out of that particular day, as not

possibly to be intended, although in a manner expresse in the Commandment it self. I know there are some who think that there is nothing generally moral in this Commandment, but a *seventh day*; which unless it be well and warily explicated, I then crave leave to concur thus far with our adversaries, *viz.* That a solemn time, and a day of worship, are generally moral in this commandment, but not only moral, but that a seventh day also which God shall determine is generally, yea principally moral also in this Commandment.

Thesis 51.

51.

First therefore, That which is most generally moral in this command, is that which is called *Tempus cultus*, or the time of worship; now this time must either be *indeterminate* time, which necessarily attends all acts of worship and duties of piety, or else *determinate* and solemn time. *Indeterminate* time is not required here, because to make a special commandment about such a time, would be both needless and ridiculous, for if it be impossible that any duty should be performed without such time, then whenever that duty is required, the time which necessarily attends it must be supposed and enjoyed in the same commandment. So *determinate* and solemn time is therefore herein generally, though not only commanded.

Thesis 52.

52.

It is a scruple to some to know to what commandment solemn time should be referred; to which the answer is easy; that the same things may be referred in several respects unto several commandments, and so may this: Solemn time may be referred to the second Commandment, where solemn worship (in respect of the means of worship) is required, in some respect to the first Commandment, which requiring us to acknowledge God as our true and veraign Lord and happiness, he would have us therefore to have some full scope of time to be serious and solemn taken up in the worship of him: But its referred to the fourth Commandment as it stands in a general reference and relation to a seventh days Sabbath, wherein this general of solemn time is swallowed up and preserved; and verily, if the six days labor be required in the fourth Commandment, in case it be done in reference to the seven days rest, much more all solemn time of worship, as it stands in reference to a Sabbath day.

Thesis 53.

53.

he worship it self therefore is not required in this commandment, if only the time of worship be enjoined: if ignorance or prejudice did not bias & sway mens judgments from the naked and genuine meaning of each commandment, it would soon appear that the whole worship of God it self, is contained in the three first Commandments, and therefore nothing left that could possibly be enjoined by the fourth, but only the time: I know the time of worship may in some respect be called worship, the worship it self in all other respects is not required in this but in other Commandments; for if in the first commandment we are to have God to be our God, by love him, trust to him, delight in him, &c. (which nature, were, calls for, if God be our God) then all that which call natural worship, is required here: and if devised worship be forbidden in the second Commandment, which are of humane invention and institution, then Gods instituted worship must be commanded herein: if vain and irreverent manner of worship be forbidden in the third Commandment, then all *common worship* some call it, or rather all that *holy* and reverend manner of worship which we owe to God is required in the fourth command; and if all natural, instituted and common worship or holy manner of worship be required in the three first commands, I marvel then how any worship any further then as a time of worship, may be called worship; can be required in this fourth command; The time therefore, and not the worship it self is required herein: if any worship be required, its either the whole worship of God, or some special kinde of worship; if the whole worship, then there should be no worship of God required directly in the three first Commandments, but the very same which is commanded in the fourth also, which grosse Tautology is most absurd to imagine in the summe of these ten words; but if any special kinde of worship should be required, and not the whole, then the Sabbath day is sanctified to some one kind of worship, rather then to the exercise of all kind of worship, which is false and prophane: for who will affirm that the Sabbath is to be sanctified, suppose by that kind of worship which is publick, and not private also; by external, and not by internal worship also; by natural worship in love and fear of God, &c. and not with instituted in the use of all Gods

Gods Ordinances, and that with all holy preparation and reverence also?

Thesis 54.

54.

The exercise of worship is one thing, the worship it self is another; 'tis most true that the holy exercise of *all worship* is here required, but most false that the worship it self is so: The worship it self is required in the three first commands, but the special exercise of all this worship at such a time, is required in the fourth Command: the exercise of holiness and holy duties is here required as the end, and an holy rest as a means thereunto, and in this respect it is true which *Wallens* observes, viz. That it is not a bare and naked circumstance of time, but the rest it self from labour, and the application of the day to holy use which is here enjoined; but doth it therefore follow that the worship it self, and the holy duties themselves are here directly commanded? which he seems to maintain no verily, no more then that works of mercy in the second Table, are required in this fourth Command: in the first Table, because the exercise of mercy and love as well as of piety and necessity is required also in the Command.

Wal. diff. de 4.
prac. cap. 5.

Thesis 55.

55.

It is generally and frequently affirmed by those who seek to support the morality of the Sabbath, to wit, that the exercise of *worship* and holy duties at this time, is required for the duties sake, as at other times, the time is required for the times sake; by which words they seem to make the bare circumstance of time to be required here; but this assertion had need be understood with much candor, as the true explication of it; for in some sense its most true which our Saviour affirms, that man is not made for the Sabbath or the time of it, *Mark* 2. 27.

Thesis 56.

56.

This time therefore may be considered two ways, 1. Abstractly. 2. Concretely. 1. Abstractly, for the bare circumstance of time, abstracted and stript from all other considerations, and so it is very absurd to imagine all the holy duties of the Sabbath to be for the time, if God and all his holy worship should give homage unto and attend upon a naked empty circumstance. Time in this respect is rather for the worships sake. 2. Concretely, as it is wholly sanctified and set apart for God.

it is an holy time, set apart for holy rest, that so man
 attend upon God: and in this respect all holy duties
 for this time, because in this respect they are for God
 is all in all in holy time: And therefore *Wallam* Wal. *ibid.*
 not put us upon search to see whether the holy rest
 the day be required in the second or any other Com-
 mand, for 'tis not affirmed by any, that the naked circum-
 stance of time is here only required, without any holy
 , but that a holy time of rest is herein commanded,
 therefore to be referred to this Command: hence also
 most false which some affirm, viz. "That the rest
 from ordinary labours on this day, as it is connected
 with holy duties of worship, without which they can-
 not be performed, is as necessary now, as when the
 Jewish Sabbath was in being; but otherwise out of
 these duties there is no holy time of rest commanded.
 Such a restraint of time to holy duties as makes the
 day holy for the duties sake, so that no time is holy but
 the performance of holy duties, and these duties (upon
 now examination) only publick duties, doth but o-
 pen a gap for licentiousness, voluptuousness, sports,
 horse-poles, and Dog-markets, and such like prophane-
 ness, out of the time of holy publick worship; or what
 worship each man shal think most meet. For in this
 day holy duties are for the time, because the whole day
 being sanctified, holy duties are therefore to attend,
 in this respect are for this time; and not the time for
 them, viz. That when the time of the exercise of some
 duties doth cease, the time of holy rest or holy time
 it then cease also.

Dow.

Thesis 57.

Nor should it seem strange that holy duties should at-
 tend holy time, and be for the sake of such time; because,
 though it be true that this time is sanctified, that man
 may perform holy duties, yet man is now called to the
 performance of all holy duties, that he may lastly honour
 God in all holiness in such a special time: Which time if
 humane power only should put any holiness in, and it
 therefore should be attended on, what would it be else
 than observing of days and times? condemned by the A-
 postle, *Romans 14. Gal. 4.* which dirty ditch of observing
 times, they unawares fall into who plead against a deter-
 mined Sabbath, sanctified of God, and yet would have
 some

57.

some time and day observed by the appointment of me
For the observation of such days which God shall ap-
point, cannot be condemned as an observing of time
but the observation of days, which humane wisdom sh^d
think fit may be quickly reduced to such a transgression.

Thesis 58.

58.

If any think that there is a peculiar manner of holiness
and of worshipping God herein required, which is not re-
quired in any other Commandment; it may be readily
granted, if by peculiar manner of sanctification, he mean
a more special degree and manner of exercising the whole
worship of God, in respect of such a time: but it doth not
therefore follow, that any new kind of worship (which Wal-
laus hence pleads for) is required herein: for this high
degree and special manner of worship is not the substance
of any new worship, it being only a peculiar degree of
worship, and therefore varies not the kind: And if the
three first Commandments enjoin the worship it self, then
they do command the highest measures and degrees al-
so severally; for where any duty is required, the highest
degree and extension of it is also therewithall required.
Hence therefore it still follows, that this peculiar manner
of exercising holy duties upon this day, is chiefly with re-
ference and relation to the time which God hath sancti-
fied, that herein he might be in a special manner worship-
ped and served: And verily Wallaus foreseeing the blow
had no other way to expedite himself from making the
three first Commandments, either to be meer ciphers, or
the fourth Commandment from labouring with a needless
Tautology, but by flying for refuge to this peculiar manner
of holiness, which he thinks is required herein, and not
any of the rest; but what hath been said may be suffi-
cient to clear up the ungroundedness of this mistake.

Thesis 59.

Wal. dissent.
de 4. præc. c. 6.

In hoc quarto
præcepto, ali-
quem peculiari-
tem sanctifica-
tionis modum
mandari quæ
in aliis præcep-
tis non manda-
tur, à nobis
quoque extra
controversiam
debet collocari,
cum in his de-
cem verbis
tautologia su-
pervacua non
committatur.

Wal. Ibid.

59.

A little error is a great breeder, and begets many more
and hence it is that Wallaus among many others, that
might make the worship it self to be required in the fourth
Commandment, disputes therefore against those who
place the instituted worship of God, directly under the se-
cond Commandment, which if he could make good, he
had then the fairer probabilities to shew that the worship
it self was required directly in the fourth command; which
principle, if it was granted, would expose the morality of
the

Sabbath to sorer blowes and bruises then perhaps appears at first blush: It may not therefore be amiss, but be of special use for the clearing up both of the meaning and morality of the fourth command, to demonstrate, the instituted worship of God (which Wallæus calls, *Wal. diff. de*
is externus & instrumentalis salutis nostræ, per auditum 4. præc. cap. 5.
& sacramentorum usum, &c.) is directly required in affirmative part of the second command.

Thesis 60.

The clearing up of this depends much upon a right and understanding

60.

two things in the second Commandment.

1. What the graven Image and likenesse is.
2. What is meant by those words
[Love me and keep my Commandments.]

Thesis 61.

61.

First, *Graven Images*, after which the whole world almost has been enticed, & gone a whoring from the true worship of God, were worshipped two ways: 1. *Terminative*, when people terminated their worship upon the dumb idols themselves, as if they were gods, without looking any further to any God more supreme and glorious: This is the sin of many of the ignorant sort of Papists, by *Belshazzar's* own confession, as also many of the brutish sort of the blind Heathens: And this kind of worship and idoly is directly forbidden, not in the second, but in the first commandment; and that appears upon this undeniable ground, to wit, that if the first Commandment expressly joins us to have no other God but Jehovah, to trust, pray to, love, fear no other God but Jehovah, then for to have and worship such Images as their gods which are not Jehovah, is directly forbidden here: Hence therefore it undeniably follows, that by the making to our selves a graven Image, in the second Commandment, somewhat must be understood then the *worshipping* of images terminatively as *gods*. 2. Or else they were worshipped *relatively*, i. Relatively, or in reference to the true God, as *means* and *helps*, in which, at which, and by which, the true God is worshipped: And thus the learned and well instructed Papists maintain their abominable worship of Images, whether graven or painted, crosses, crucifixes, &c. to be good & lawful; for say they, we do not worship, nor are we sensible as to honour the Image, or Crucifix it self, but only

only as helps to devotion, to carry our hearts to God and Christ, resembled by these Images : Thus also the Jews, old, they did never worship the Images themselves, but God in them and by them : They were not grown so foolish so extremely sottish, as to think that the golden Calf was the true God himself which brought them a few weeks before out of the land of Egypt, but it was a visible help to carry their hearts to God only, and therefore the Feast was proclaimed to *Jehovah*, *Exod.* 32. 4, 5. *Micah's* idolatrous mother professeth that she had dedicated 1100 shekels of silver to *Jehovah* to make a molten image, *Judg.* 17. 3. she was not simple (no not in those confused and blind times) to think that the image was *Jehovah*, nor did her son *Micah* think so, and therefore he doth not say, *Now know that the Teraphim will blesse me*, but that *Jehovah will now blesse me*, having set up an image for his service. Nay verily, the wisest and best instructed among the Heathens did never think that the idols and images themselves were God, but they only worshipped God by them; which if any doubt of, let him but read Doctor *Rainolds*, who by pregnant & most eminent proofs demonstrates, that neither the Jews, nor the Heathens, in their deepest apostacies, did ever worship their images any other ways then relatively as helps and means of the worship of the true God; and hereby sets forth the abominable idolatry of the *Romish* Church, for such a worship of their images, which ever themselves condemn in the idolatrous Jews and Heathens who had as much to say for their image-worship as the *Papists* have : Hence therefore it follows, that if the graven image in the second Commandment, was not worshipped as God, but only as a means devised and invented by man to carry the heart unto God, then (by a usual *Synechdoche* in every command) all humane inventions and institutions, as devised means of worship, or of carrying the heart better unto God, are forbidden in this Commandment; and if all humane institutions and devised means of worship, be herein directly forbidden, then certainly All divine institutions by means of worship, and consequently All Gods instituted worship, in Ministry, Sacraments, &c. is directly commanded in the affirmative part of this second Command; and consequently not in the fourth Command : And if all Orthodox Divines condemn the *Popish* relative worship of images, as directly cross & contrary to the second command, I then see no reason why any should question, but that all the in-

*Vid. Rainde
Eccles. Rom.
Idol. l. 2. c. 3.*

red means of worship (images as it were of Gods devising) should belong to the affirmative part of the same Command. The second thing to be explained in the Commandment, is, What is love to God and keeping his Commandments, which we read of in the close of the Commandment? Love to God is here opposed to Hatred of God, and those that Love him, to those that Hate him: this Hatred is not hating of God at large (for there is hatred of God in every sin, *Prov. 1. 29. and 8. 36.*) but in particular, when it appears in this particular finneting up of Images and mens inventions, forbidden in the Commandment, which therefore sets down the punishment for this sin: So by love of God, is not meant love of God at large (which is seen in keeping every Command) but in particular, when we love God in his Ordinances and Institutions. Look therefore as hatred of God in setting up mans inventions and institutions (which superstitious persons think to be much love to God) were condemned in the negative part of the Commandment; so on the contrary, love to God in closing in him and seeking of him in his own Institutions, whether Word or Sacraments, &c. is here enjoined in the affirmative part of this Command, and consequently not (as *Deus* would have it) in the affirmative part of the fourth Command, *Keeping my Commandments* being set down as a part of this love, and both together being opposed to hatred of God: Hence by *Commandments*, cannot be meant in general, all the ten Commandments (as some imagine upon miserable weak grounds, which I list not to mention) but in special, Gods Institutions and Ordinances commanded in special by him, to which humane inventions and Images of mens heads and hands, are commonly scripture opposed, and are therefore condemned, because not commanded, or because none of his *Commandments*, *Jer. 7. 31. Deut. 12. 30, 31. Matth. 15. 9.* If therefore (again) Gods Institutions and Commandments are enjoined in this second Commandment, they must not be directly required in the fourth Command. These things being thus cleared, the objections of *Wal-* are easily answered: For first, he saith, "That *Object. 1.* from the negative part of this second Commandment cannot be gathered such an affirmative part as this is, viz, that God will be worshipped by the Word and Sacraments. But that this assertion thus barely propounded,

but

Object. 2.

* Vid. Thef. 34

Object. 3.

but not proved, is false, appears from what hath been said concerning the true meaning of the negative part of this Command: For if humane inventions, under the name of *graven Image*, be forbidden, then Divine Institution such as *Word* and *Sacraments* be, are here commanded, and from that negative any ordinary capacity may readily see what the affirmative is. He saith again secondly, "That if instituted worship was contained under the affirmative part of the second Commandment, then this Commandment is mutable, because God was then worshipped one way before Christ, and another way since Christ; but (saith he) the second Commandment is moral, and therefore immutable, and therefore such mutable worship cannot be enjoined herein. But we have formerly shewn, that although this Commandment is moral and immutable in respect of it self, yet in respect of the application of it to this or that object or thing commanded, it may be in that respect mutable: For it is an immutable law that God must be worshipped with his own worship, such as he shall institute (and this is the summe of the second Commandment it self); the things instituted (wherein there is only an application of the command) may be mutable: the second Commandment doth not immutably bind to the observance of this or that particular instituted worship only; But to observe Gods instituted worship, and to attend his appointments, which is the only moral law and rule in the affirmative part of this Command. He thirdly, objected, "That the worshipping of God in *Word* and *Sacrament* &c. is never opposed in all the Scripture to the worshipping of Images. But this is false; for Gods Institution (of which *Word* and *Sacraments* are a part) are frequently opposed to humane inventions, the worship appointed by God to the worship devised by man: Images Gods devising, are oft opposed to Images of mens own inventing; the voice of God which was only heard with the ear, is opposed to an Image or similitude which might be seen, *Deut. 4. 12.* A graven Image, a teacher of lies, is opposed to the Lords teaching of truth, and also to his presence in his Temple, which was the seat of instituted worship, *Habak. 2. 18, 19, 20.* The worship of Images which God would have abolished, opposed to the worship of God by *Sacrifices* and *Ceremonies*, in the place which God should chuse, *Deuter. 12.*

but yet he tells us, That to worship God in Images, to worship him in Spirit and Truth (which is inward worship) are opposite: as also the lifting up of pure hands in the place, John 4.28. 1 Tim. 2.8. He tells us also that acknowledging of God in his Immensity and infinite Majesty, are led to Image-worship, Rom. 1.20, 21, 22. Isa. 40.22. Be-
: But will it therefore follow, that to worship God according to his own institutions, is not to worship him in Spirit and in Truth? Is it rather a carnal then a spiritual worship, to attend on God in Word and Sacraments? May we not lift up pure hands in the use of Gods own institutions? Is not Gods Immensity and Majesty acknowledged &c. in the use of his own Ordinances, as well as creatures and providences? I confess the blinder sort of Heathens might worship stocks and stones, and Images of creatures, things, and four-footed Beasts, in the place of God himself, criminally, and God might account of all their Image-worship as such, though used relatively, and hence opposition may well be made between worshipping him as God, and an infinite God; and this worship (as said) falls then under the first Commandment: but assuredly this Image-worship which the Apostle condemns, Rom. 1.21, 23. in debasing the infinite Majesty, and limiting this and that Image wherein they did worship it, is not the same (being only relative worship) in the second Commandment: For I think the Apostle in Rom. 1. hath an eye principally at the most lascivious Idolaters in the world, the Egyptians, among whom principally we read of the Images, of creeping things and four-footed beasts, in Hieroglyphicks: and yet we know that all that base worship did set out something or other of the Deity, which they (and so relatively) they did worship. But I must not run into the Discourse of these things here: sufficient I think to clear up this point, viz. That Gods instituted worship falls directly under the second, not fourth Commandment.

Thesis 62.

It is true, that the exercise of publick worship of many sorts, is to be at this time upon the Sabbath, but doth not follow, that therefore this publick worship itself falls directly under this command? For if publick Assemblies (as some think) a part of natural worship, so as that the light of nature directs all men dwelling together, as creatures, to worship God together publicly as a Creator, then

Gom. Inv.
 sent. & Orig.
 Sab. cap. 5.
 Prim. par. 2.
 cap. 6. Sect. 15.

then this worship falls directly under the first (not four) Commandment, where natural worship is directly commanded; but if publick Assemblies be considered as distinct Churches politically united and combined, publickly worship God, then such Churches considered thus as political, not mystical assemblies, do fall directly under the command, as parts of instituted worship; for as all devotions of Churches, whether Diocesan, Provincial, National, Universal (being the inventions of man to further the worship of God) are condemned directly in the second Command: So all such Churches as are framed into a ritual polity, after the fashion and pattern of the Word's primitive institution, are (with leave of *Erastus* and his disciples) enjoined in the same Commandment, and therefore not in the fourth. *Gomarus* & Master *Primrose* therefore much mistake the mark, & scope of the fourth commandment, who affirm, That as in the three first Commandments God ordained the inward and outward service, which he requires of every particular man to yield to him in private and socially from the society of men every day, so in the fourth Commandment he enjoineth a service common and publick, which all must yield together unto him, forbearing in the mean while all other business. But why should they think that publick worship is more required here than private? Will they think that the Sabbath is not to be sanctified by private and outward worship, as well as by publick and external worship? Is not private preparation, meditation, secret prayer, and converse with God, required upon this day, as well as publick prayer & hearing the Word? If they say that these are required indeed, but 'tis in reference to the publick, as for the publick worship sake, it may be then as easily replied, that the publick worship is also for the sake of the private, that each man secretly and privately might use and feed upon the good of publick helps; they are mutually helpful one to another, and therefore are appointed one for another, unless any will think that more holiness is required upon this day than while publick worship continues; which we hope shall appear to be a piece of professed prophaneness: In the mean while, so as they have no reason to think that private worship is required in this command, because the exercise of private worship is at this time required; so they have as little reason to think that the publick worship itself is herein enjoined, because the exercise of it is to be also at such

ne. It is therefore the *time*, not the *worship* it self, either publick or private, which is here directly commanded: although it be true, that both of them are herein indirectly required, viz. in relation to the *time*.

Thesis 63.

63.

If therefore the *Moral* worship it self, whether publick, eternal or private, be not directly required in this fourth command, much lesse is the whole Ceremonial worship enjoined, as Master *Primrose* maintains; for the whole Ceremonial worship, both in Sacrifices, Ceremonies, Types, &c. was significant, and were, as I may so say, Gods images, or *media cultus*, means of worship, by carrying the minde and heart to God, by their special significations, and therefore were instituted worship, and therefore directly contained under the second, and therefore not under the fourth Command: *And if there be but nine Commandments which are Moral, and this one by his reckoning) is to be Ceremonial, and the rest of all Ceremonials, and that therefore unto it all Ceremonial worship is to appertain*, then the observation of a Sabbath is the greatest Ceremony, according as wee see in all other Commandments, the lesser sins are condemned under the grosser, as anger under murder, and lust under adultery; and inferiour duties under the chief and principal, as honouring the aged and Masters, &c. under honouring of parents; and so if all Ceremonials are referred to this, then the Sabbath is the grossest and greatest Ceremony one of them; and if so, then 'tis a greater one to sanctifie a Sabbath at any time, than to observe new Moons and other festivals, which are lesse Ceremonial, and are therefore wholly cashiered, because Ceremonial; and if so, why then doth Master *Primrose* tell, *That the Sabbath is Moral for substance, principal purpose and end, and that its unmeet for us to observe few days than the Jews, in respect of weekly Sabbaths?* Why is not the name and memorial of the Sabbath abandoned wholly and utterly accursed from off the face of the Earth, as well as new Moons and other Jewish festivals, which upon his principles are lesse Ceremonial than the weekly Sabbath? It may be an audacious Fallist, whose Conscience is grown iron, and whose bow is brass, through a conceit of his immunity from, and

Christian liberty in respect of any thing which hath the superscription of law or works upon it, may abandon all Sabbaths together with new Moons equally : but those I now aim at, I suppose dare not, nor I hope any pious miude else, who considers but this one thing, viz. that when the Lord commands us to *Remember to keep the Sabbath holy*, he must then (according to this interpretation) command us, that above all other Commandments, we observe his Ceremonial worship, (which they say is here enjoined) rather than his Moral worship, which they acknowledge to be enjoined in all the other nine Commands, at the gate of none of which Commands is written this word *Remember*; which undoubtedly implies a special attendance to be shewn unto this, above any other, for as we shall shew, keep this, keep all, break this, slight this, slight all; and therefore no wonder if no other command hath this word *Remember* writ upon the portall of it, which word of fence, denotes special affection and action in the Hebrew language: but I suppose it may strike the hardest brow and heart with terrour and horreur, to go about to affix and impute such a meaning to this Commandment, viz. That principally above all other duties we remember to observe those things which are ceremonial, for although the observation of Ceremonies be urged and required of God, as Master *Primrose* truly observes from *Psalms* 118. 27. *Jer.* 17. 26. *Joel* 19. 13. *Malachy* 1. 7, 8, 10, 13, 14. yet that God should require and urge the observation of these above any other worship, is evidently cross to reason, and expressly cross to Scripture, *Isaiah* 1. 11, 12, 13, 14, 15. *Isaiah* 66. 3. *Psal.* 50. 13. *Jeremiah* 6. 20. *Amos* 3. 21. *Micah* 6. 7. To remember therefore to keep the Sabbath, is not to remember to observe Ceremonial duties.

Ibid. Sect. 6.

Thesis 64.

64.

Wall. differt.
de 4. prac.

Nor should it seem strange, that Jewish holy days are not here enjoined, where an holy time, a *Sabbath day* is commanded: for those Jewish holy days were principally instituted (as *Wallaus* well observes) for signification of Christ and his benefits (as may appear from *1 Cor.* 5. 7. *Luke* 4. 19. *Hebrewes* 10. 5.) and therefore being significant, were parts of instituted worship, belonging to the second, not fourth Command, but the Sabbath

h day (as shall be shewn) is in its original instituti-
and consecration of another nature, & not significant :
this may be granted, that ceremonial holy days may
referred to the fourth Command, as *appendices* of it;
if *Calvin, Ussin, Danaus*, and others, aim at no more,
may be granted, but it will not follow from hence, that
y therefore belong to the second command indirectly,
directly to the fourth (which Master *Primrose* con-
ds for) but rather directly to the second, and redu-
ely and indirectly, as *appendices* to the fourth : which
endices, as they may be put to, so they may be taken off
in, the Moral Commandment remaining entire : even
we know *Calvin* referres many Ceremonial duties as
endices to such Commands, concerning the Morality
which, Master *Primrose* doubts not : and therefore for
to think that the Sabbath comprehends all Jewish Fe-
al days, upon this ground, *viz.* because the Sabbath is
ed with, and put in among the reckoning of such Fe-
als, *Leviticus 23. Isaiah 1. 13, 14.* hath no more
e in it, than by retorting the argument, and upon
like ground to prove it to be Moral, because it is joi-
with Morall Commandments, as honouring of Pa-
rs, *Leviticus 19. 3.* and Prayer, *Isaiah 1. 19.* and by
own confession with the other nine, which are all of
m Moral also.

Thesis 65.

65.

Secondly, not onely a solemn time, but more parti-
arly a solemn day, a whole day of worship is here also
ired by vertue of this fourth Command; and the
d gives us good reason for it, that if he gives us
y whole days for our own work, then (not some part
day) but a day, a whole day, according to the rea-
and expresse words of the Commandment, should
arked out and set apart for his work and service : if
place, *Isaiah 56. 6, 7.* will not demonstrate a seventh
s Sabbath under the New Testament, yet it sufficient-
ad fully clears the point in hand, *viz.* that a Sabbath
is to be observed by the sonnes of the stranger or
riles, who are called strangers to the Common-wealth
Israel, Ephesians 2. 12. and indeed *Wallæus* freely con-
eth, and proveth, that a whole day is here required;
if a whole day, I hope none will think that the time

*Wal. diff. de 4.
prac. cap. 5.*

Prim par. 2. c.
6. S. 15.

Our of publick Assemblies is common and prophane, if whole day be holy; and therefore M. *Primrose* tells us, that the *Gentiles* having no other Law but the light of nature have appointed *set days* for the exercise of their religion and that as the *Jews* had their *set days* (which we know were *whole days*) so should Christians have theirs, for the publick Assemblies under the Gospel; which I hope may be therefore whole daies also: it is also considerable, that if the three first Commandments requiring Gods worship do consequently require some time for that worship (as being a necessary adjunct to all actions whether Moral or Civil, and without which they cannot be performed) then the fourth Command must require somewhat more particularly than a time of worship: and therefore they that place the Morality of the fourth Command in requiring only a time of worship (because say they, a time of worship is necessarie) may upon this ground wholly and perfectly abolish the fourth Command as superfluous and needless because such a time of worship is required in all other Commandments necessarily. They may also imagine great a Morality in the Command of building the Temple the place of worship, because a place of worship is necessary as well as a time: it is not therefore a time, but such a time as is preserved in a day, even in a whole day for worship, which is here commanded.

Thesis 66.

66.

The wise God could have appointed some part of every day to be kept holy, rather than a whole day together; but his wisdom saw this proportion of time every day to be more unmeet, in respect of mans daily cumbres, which do so easily intangle mans thoughts and affections, so as wisdom in some small piece of a day, he cannot ordinarily nor easily recover and unloose himself to find the end of a Sabbath service, which is most sweet and full rest in the bosom of his God, as he may within the compasse of a whole day set apart for that end: or suppose he could so do in a piece and part of a day, yet Gods Name should lose by it, if it should not have the honour of some solemn day, which we see do serve to advance the names of idoll gods, among men on Earth: its meet and just, that Gods Name should be magnified by us commonly every day, by setting apart some time which we may well spare (as when to the fisher out of our callings, for God, and this doth honour him, but day, much more.

Thesis 67. They therefore who maintain that a seventh day is not al, because it is but a circumstance of time, may as well, lish time to be Moral, or any day to be Moral, because y (let it fall out when it will) is but a circumstance of ; which notwithstanding they account to be Moral in command; but we know, that much moralitie lies in umstances, and why a day sanctified may not be as h Moral as a dutie, I yet see not.

67.

Thesis 68. he Familists and Antinomians of late, like the Manichees. d, do make All days equally holy under the Gospel, and e to be observed more than another by vertue of any mand of God, unlesse it be from some command of o, which the outward man they think should not stick onform, or unless it be *pro re nata*, or upon several occa- s, which special occasions are only to give the Alarums Church-meetings and publick Christian Assemblies: an- ncious assertion, crosse to the very light of nature a- g the blind Heathens, who have universally allowed Deity whom they ignorantly worshipped, the honor of e solemn daies; crosse to the verdict of Popish School- and Prelatists, whose stomachs never stood much to- d any Sabbath at all; crosse to the scope of the Law of Sabbath, which if it hath any general Moralitie (not ed scarce to any of Moses Judicials, surely one would k it should lie in the observation of some day or daies, gh not in a 7th day, for which now we do not contend. s also to the appointment of the Gospel, foretold by I- b, & Ezekiel, Isa. 56. 4, 6. Eze. 43. 27. made mention of by Savior to continue long after the abolishing of all cere- nies by his death, Mat. 24. 20. who therefore bids them , that their flight may not be in the winter, nor on the Sab- day, which whether it be the Jewish or Christian Sab- , I dispute not, only this is evident, that he hath an cie me special set day, & w^{ch} was lastly ordain'd by Christ, bserved in the Primitive Churches, commonly called the ds day, as shall be shewn in due place, and which notion er pretence of more spiritualness in making every day bbsath (which is utterly unlawful & impossible, unlesse it awful to neglect our own work all the week long, and hout which there can be no true Sabbath) doth really ermine the true Sabbath, in special set daies; & look, as to e every man a King & Judge in a Christian Common- wealth,

58.

wealth, would be the introduction of confusion, and consequently the destruction of a civil government, so to crowd every day with equal honour unto Gods: set days and Sabbaths which he hath anointed and exalted above the rest, the anarchy and confusion of days, doth utterly subvert the Sabbath: to make every day a Sabbath, is a real debasement and dethroning of Gods Sabbath.

69.

'Tis true, that every day considered materially and physically, as a day, is equally holy; but this is no argument to prove, that therefore every day is Morally & Theologically holy; for those things which of themselves are common, may by divine appointment superadded to them become holy, witnesse the dedicated things of the Temple, and so 'tis in days and times; under the Old Testament we see some days were more holy by Gods appointment than others, and yet all days then were materially and like holy.

Thesis 70.

70.

'Tis true, that under the New Testament, all places (a safe sense) are equally holy; but it doth not follow thence (as our adversaries would infer) that therefore times are so; and Wallaus himself confesseth the argument to be invalid: for it was not easie nor meet, but very different from divine and heavenly wisdom, to appoint his Word all particular places where his people should meet, their meetings being to be in so many thousand several Countries, and various situations, which places indeed for their general nature commanded and necessarily, but in respect of application to circumstances of this or that place and Countrey, the variation of them is almost endless, and therefore very incongruous and uselesse to set them down in the Word: but it was not so in respect of solemn time, or a solemn day of worship, for herein the Lord might easily appoint a particular day to be observed according to the rising and setting of the Sunne proportionably throughout all the world: and the Scripture hath expressly foretold in respect of place, that neither in Jerusalem, Judea, nor Samaria, but that in every place incense should be offered up to God, Malach. i. 11. it hath not so spoken, but rather the contrary, in respect of time.

Thesis 71.

71.

Nor is any time Morally holy, in this sense, viz. in its own nature.

naturally holy, or as an instrument and means by which
 d will convey any spiritual and supernatural grace (as
 raments now do, and *sacrifices* of old did) but being
 rified of God, *they are holy seasons*, in which, God is
 aised to meet and blesse his people, rather than at other
 es and days of our own devising, or of more common
 ; reserving only the Lords Prerogative to himself, to
 ck at other times also more or lesse as he sees meet.
 eed its true, that by our improvement of our time, and
 uch times, the Lord sweetly conveys himself to us, yet
 tis not by time it self, nor by the day it self, but as he
 eys himself to us by holy things, and at holy places, (as the
 and Temple) so in holy times.

Thesis 72.

There are indeed sundry Scriptures, which to one
 o is willing to have all dayes equal, may carry a great
 adth, and make a specious shew; and I ingenuously
 fess, that upon a *rigidum examen* of them, they are more
 ghly and heavy than the disputers in this contro-
 sie usually feel them, and therefore they doe more
 tly cast them by and passe them over: and it is to bee
 hed, that those who do not think that all days are e-
 l, yet will not acknowledg a seventh day to be Moral,
 not put weapons unawares into the hands of others,
 nghtning them thereby to destroy the Morality of any
 , and so to lay all days level, for I scarce know an ar-
 gent or Scripture alledged, by any *Germane* writer, a-
 iust the Morality of a seventh day, but it strikes direct-
 gainst the Morality of any day, which yet they acknow-
 ge to be Moral.

72.

Thesis 73.

The fairest colour and strongest force from *Gal. 4. 10.* and
2. 16. lies in the gradation, which some suppose to be
 ended in both those places. *To observe* (saith the A-
 pple) *dayes, and moneths, and times, and years*, *Gal. 4.*
 Wherein the Apostle seems to ascend from the les-
 to the greater, from dayes (which are lesse then
 neths, and therefore *weekly Sabbath dayes*) to moneths,
 in moneths, or new moons, to times, which are higher
 in moneths, and by which is meant their annual feasts
 d fasts, ordered according to the *æigoi* or fittest sea-
 s of the year; and from times he ascends yet higher
 years, viz. their *Sabbatical years*, because they were
 ebrated once in many years, sometime seven, sometime

73.

fifty years: by which gradation it seems evident, that the observation of daies, (which are lesse than moneths) and therefore of weekly Sabbaths, are hereby condemned. The like gradation is urged from Col. 2. 16. where the Apostle seems to descend from condemning the greater to the condemnation of the lesser: *Let no man judge you (saith the Apostle) in respect of an holy day, new Moon, or Sabbath daies*: there holy daies seem to be their annual or Sabbathical daies, their new Moons are lesse than them, being every moneth; and therefore by Sabbath daies (they inferre) must needs be meant the weekly Sabbaths, less than new Moons: Indeed some understand by daies and times (in Gal. 4.) Heathenish daies, but hee speaking of such daies as are beggarly rudiments, under which not the Heathens, but the Children of the Old Testament were in bondage, verse 3. he must therefore speak not of Heathenish but of Jewish daies. I know also that some understand that of Col. 2. 16. to be meant of Jewish and Ceremonial Sabbaths, which were annual, but this, the Apostles gradation seems to overthrow.

Thesis 74.

74.

To both these places therefore, a threefold Answer may be given: First, Admit the gradation in them both, by daies, Gal. 4. 10. is not necessarily meant all weekly Sabbath daies, for there were other daies Ceremonial which the Jews observed, and which the Jewish teachers urged, besides the Sabbath; to instance only in Circumcision which they zealously prest, Gal. 5. 3. which we know was limited unto the eighth day, and which they might urge as well as Circumcision it self. However, look to the Apostle when he condemns them for observing times and daies, which signifies *fit seasons*, he doth not therein condemn them for observing all fit seasons (for then we must not pray nor hear the Word in fit seasons) but he condemns the Jewish Ceremonial times and seasons; where he condemns the observation of daies, the Apostle doth not condemn the observation of all daies (for then daies of fasting, and feasting must be condemned, as well as daies of resting under the New Testament) but the observation of Ceremonial daies, which the Jews observed, and false teachers urged: and indeed the Apostle speaks of such daies as were beggarly elements and rudiments.

ents: now James speaking of the Moral Law, which apprehends Sabbath daies, he doth not call it a beggar-law, but a roial Law, *Iam.* 2.8, 12. nor doth hee make mention thereunto, to be the bondage of servants (as that is, *Gal.* 4.9.) but the libertie of children, and therefore called a roial Law of libertie.

Secondly, suppose the weekly Sabbath be here comprehended under daies, as also that by Sabbaths is meant weekly Sabbaths, *Col.* 2. 16. yet hereby cannot be meant the Christian Sabbath, but the Jewish Sabbath: for the Apostle condemns that Sabbath and those Sabbath daies, which the Jewish teachers pleaded for among the *Colossians*; now they never pleaded for the observation of the Christian Sabbath, but were zealous and strong promoters for that particular seventh day from the Creation, which the Jews their forefathers for many years before observed, and for the observation of which, some among of late begin to struggle as at this day: Now, as was said, admit the gradation; we do not observe the Jewish Sabbath, nor judge others in respect of that Sabbath, no more than for observing new Moons, or holy daies, we do utterly condemn the observatton of that Sabbath: if it be odd, why do we not observe new Moons and holy daies, well by substituting other daies in their room, as we do Christian Sabbath in the room of that Jewish Sabbath? we shall give the reason of it in its proper place, which mention not here, lest I should *bis coetam apponere*. These places therefore are strong arguments for not observing that seventh day which was Jewish and Ceremonial, as they give no sufficient ground for abandoning all Christian Sabbaths under the Gospel.

Thirdly, there is a double observation of daies (as *allaus* and *Davenant* well observe) 1. Moral. 2. Ceremonial. Now the Apostle in the places alledged speaks against the Ceremonial and Pharisaical observation of daies, but not Moral: For daies of fasting are to be observed under the Gospel (the Lord Christ our Bridegroom being now taken from us, when our Saviour expressly tells us, that then his Disciples, even when they had the greatest measures of * Christs spiritual presence, *John* 16.7. could fast, *Matth.* 9.15, 16.) But we are to observe these daies with Moral, not Ceremonial observation, such as the Jews had, in sackcloth, ashes, tearing hair, rending garments, and many other Ceremonial trappings; we are

are to rend our hearts, and cry mightily unto God upon those days, which is the Moral observance of them: So in respect of the Sabbath, no Sabbath day under the Gospel is to be observed with Ceremonial or Pharisaical observation, with Jewish Preparations, Sacrifices, needles abstinence from lawful work, and such like formalities; but doth it hence follow, that no days are to be observed under the Gospel with Moral observation, in hearing the Word, receiving the Sacraments, singing of Psalms? There was no Morality in the new Moons, by virtue of any special commandment, and therefore it is in vain to ask, why new Moons may not be observed still, as well as Sabbaths, provided that it be *observatio moralis*? for there is a Morality in observing the Sabbath, and that by a special command, which is not in new Moons and holy days; and therefore as we utterly abandon all that which was in the Sabbath Ceremonial, so we do and should heartily retain and observe that which is Moral herein, with Moral observance hereof.

Thesis 75.

75.

There were among the Jews, days Ceremonially holy, as well as meats Ceremonially unclean, now in that other place which they urge against the observation of any days under the Gospel, *Rom. 14. 5.* therein days Ceremonial are compared with meats Ceremonial, and not Moral days with Ceremonial meats. It is therefore readily acknowledged, that it was an error and weaknesse in some, to think themselves bound to certain Ceremonial days, as well as it was to abstain from certain Ceremonial meats; but will it hence follow, that it is a part of Christian liberty & strength to abandon all days as Ceremonial? and that it is a part of Christian weaknesse to observe any day under the Gospel? this verily hath not the face of any reason for it from this Scripture, wherein the Apostle (doubtlesse) speaks of Ceremonial, not Moral days, as (shall appear) our Christian Sabbaths be: And look as it is duty (not weaknesse) sometime to abstain from some meats, as in the case of extraordinary humiliation, as we see in *Daniel, Dan. 9.* and *11.* so it may be duty (not weaknesse) still to observe some days; I say not the seventh day, for that is not now the question, but some days are or may be necessary to be observed now.

Thesis 76.

76.

If any man shall put any holinesse in a day which God doth

nor, and so think one day more holy than another, this is most abominable superstition, and this is indeed to observe days; and of this the Apostle seems to speak, when he saith, *Ye observe days*; But when the Lord shall put holiness in one day more then upon another, we do not then put holiness in the day, but God doth it, nor do we place holiness in one day more then in another, but God ceateth it first, and this is no observation of days, which the Apostle condemns in those that were weak; but of the will of God which he every where commands.

Thesis 77.

There is (as some call it) *Sabbatum internum & externum*, an internal and external Sabbath; the first (if I may lawfully call it a Sabbath) is to be kept every day in a special rest from sin; the second is to be observed at certain times and on special days; now if that other place, *Isa. 66.* (which is much urged for the equality of all days) be meant of a continual Sabbath, so that those words, *from Sabbath to Sabbath*, if they signifie a constant continual worship of God indefinitely, then the Prophet speaks of an internal Sabbath, which shall in special be observed under the Gospel; but this doth not abolish the observation of an external Sabbath also, no more then in the times before the Gospel, when the people of God were bound to observe a continual Sabbath and rest from sin, & yet were not exempted herefrom; external Sabbaths, only because more grace is poured out upon the people of God under the New Testament then under the Old, & under some times and seasons of the New Testament, and some people, more then at and upon others: hence this prophetic points at the times of the Gospel, wherein Gods people shall worship God more spiritually and continually then in former times: But if by this phrase *From Sabbath to Sabbath*, be meant *succession*, i. one Sabbath after another *successively*, wherein Gods people shall enjoy blessed fellowship with God from Sabbath to Sabbath, successively in the worship of him, one Sabbath after another; then this place is such a weapon in their own hands against themselves, as that it wounds to the heart that accursed conceit, that all days should be abandoned by those under the New Testament: But suppose that by Sabbath, is not meant the weekly Sabbath (for then, say some, what will you understand by new Moons, which are conjoined with them?) yet these two things are evident, i. That Sabbaths and new Moons were set times of worshipping God under

77.

under the Old Testament. 2. That it is usual with the Prophets to veil, (and not alway to type out) the worship and so the times of worship which were to be under the New Testament, under the Ordinances of God observed in the Old, as may appear, *Isa. 19. 19. Mal. 1. 11.* as also by *Exkiels* Temple, and such like: hence then it follows, that although this place should not evict a seventh daies Sabbath yet it demonstrates at least thus much, that some set time and daies shadowed out under the name of new Moon and Sabbaths, are to be observed under the New Testament; and this is sufficient to prove the point in hand. That all daies are not equal under the Gospel.

Thesis 78.

78.

The Kingdom of Heaven indeed doth not consist in meat and drink, as the Apostle saith, *Rom. 14. 17.* i. in the use of external indifferent things, as those meats and drinks, and some kind of daies were; or if in some sense it did, yet not chiefly in them, as if almost all religion did chiefly consist in them: but doth it from hence follow, that it consists not in things commanded, nor in any set daies of worship which are commanded? If because the kingdom of God consists in internal peace & righteousness, and joy of the holy Ghost, that therefore all external observances of times and duties of worship are not necessary to be attended by Gospel-worshippers (as some secretly imagin) then farewell all external Preaching, Sacraments, Profession and Confession of the Name of Christ, as well as Sabbaths: and let such Artists of licentiousness bring in all prophaneness into the world again, by a law from Heaven, not condemning the acts of the outward man, though never so abominable, in abstinence from which (by this rule) the kingdom of heaven doth not consist. Is it no honor to the King of glory (as it is to earthly Princes) to be served sometimes upon special Festivals, in special state, with special & glorious attendance by his people, as well as after a common & usual manner every day? We have seen some who have at first held communitie of daies only, to fall at last (through the righteous judgment of God blinding their hearts) to maintain communitie of wives; and that because the Kingdom of God hath (as they have thought) consisted no more in outward relations (as that is between Husbands and Wives) than in the observation of external circumstances and daies. *Thesis 79.*

79.

But this is not the ordinary principle by which many are led

to maintain an equalitie of daies under the Gospel :
his chiefly, viz. that the *Moral Law* is not to bee a
Christians rule of life; for we acknowledge it to be no Co-
nvent of life to a believer, that either by the keeping of it
he should be justified, or that for the breach of it hee
should be condemned; but they say, that when a believer
lives by the Covenant of grace, the law is now not so
much as a rule of life to such a one; and then 'tis no won-
der if they who blow out the light of the whole Moral
Law, from being a light to their feet and a lamp to their
eyes, if they hereby utterly extinguish this part of it, viz.
the Commandment of the Sabbath: This dashing against
the whole law, is the verie mysterie of this iniquitie, why
they do cashier this law of the Sabbath: and they do but
hide themselves behind a thread, when they oppose it by
their weapons, who therefore abandon it, because it alone
is ceremonial, above any other law.

Thesis 80.

The Sabbath (saith one) is perpetual and moral, but not the
Sabbath day, the Sabbath (which some make continual and
eternal onely) is perpetually to be observed, but not the Sab-
bath day; a Sabbath is by divine ordination, but a Sabbath
is to be observed only as an humane constitution. But they
should do well to consider, whether that which they call
an inward continual Sabbath be inconsistent with a special
Sabbath; for I am sure that they under the Old Testament
were bound equally with us to observe a continual Sab-
bath in resting from all sin; and resting in God by
Jesus Christ, Heb. 4. 1, 2. yet this did not exempt them
from observing a special day: A special day is a most
useful means to Sabbathize every day; why then may
a Sabbath and a Sabbath day consist together? An eve-
ry Sabbath is equally opposite to a time occasionally
observed as to a set day, which the Commandment enjoins;
therefore if it exempts a Christian from observing a
Sabbath day, it sets him free also from all observation of any
set time; for if because a Christian Sabbath ought to
be continual, and that therefore there ought to be no
set daies, then there should not be any occasionally set
times for the worship of God, because these neither can
be continual; and if there ought to be no such set times, we
may then bid good night to all the publick worship & glo-
ry of God in the world, like the man with one eye to
him who put his other quite out: And if any here reply,
that

80.

H. Den.

Saltmarsh
Sparkles of
glory, p. 265.

* I. 8.

that there is not the like reason, because holy time and daies are not necessary, but holy duties are necessarie, and therefore require some *occasional* set time for them: I answer, That let the difference be granted, yet that which I now dispute on is, this ground and supposition only, *viz.* That all set daies are to be abandoned, because a Christian Sabbath ought to be continual and inward, then all occasional set times also are to be abandoned upon the same ground, because these cannot be continual and inward, more than the other: as for them who think no holy day necessarie, but holy duties lawful every day, we have already, and shall hereafter clear up more fully in its proper place: Mean while it is yet doubtful to me, whether those who follow Master Saltmarsh and some others, who acknowledge the lawfulness of any occasional set time for publick worship, of hearing the Word and Prayer, &c. For he makes the bosome of the Father to be the Christian Sabbath, typified in the seventh day of the first Creation, and he makes the six days of work to be a type, not onely of the Lord Jesus in his active and fulfilling administration while he was in the flesh, but also to be a figure of the Christian in bondage, or (to use his own words) of a Christian in order active and working administrations, as those of the Law and Gospel are, as all forms of worship, Duties, Graces, Prayer, Ordinances, &c. From whence it will follow, (from his principles, for I know not his practice) that all forms of worship, Duties, Graces, Prayer, Ordinances, are then to cease, as types, and shadows, and figures, when once the substance is come, to wit, when they come in this life to the highest attainment, which is the bosom of the Father, which bosome is the true Sabbath of a Christian man. Now I confess, that the bosome of God in Christ is our rest, and our *All in All* in Heaven, and our sweet consolation and rest on Earth, and that we are not to rest in any means, Ordinances, Graces, Duties, but to look beyond them all, and to be carried by them above them all, to him that is better than all, to God in Christ Jesus; but to make this bosome of God a kind of canker-worm to fret and eat out the heart and being, not only of all Sabbaths and Ordinances of worship, but also of all duties and graces of Gods Spirit, nay, of Christ Jesus himself, as he is manifested in the flesh, &c. is an *external Mediatour*, whom * some lately have also cast into the same box with the rest, Being sent only (as they think) to reveal, but not to procure the Fathers love of delight, &c. therefore

little else then a meer form, and so to cease when the comes in the room of all forms, and so is All in All; dare say, is such an high affront to the precious bloud of Christ, and his glorious Name, and blessed Spirit of that he who hath his Furnace in Zion, and his fire in Jerusalem; will not bear it long, without making their monuments and plagues (at least spiritual) exemplary and terrible, and leading them forth in such crooked ways, the workers of iniquitie, when peace shall be upon. Are these abstracted notions of a Deity (into the void and contemplation of whose amazing glory (without him as he is in Christ) a Christian (they say) must be plunged, lost, and swallowed up, and up to which he ascend, even to the unapproachable light) the true and Sabbath? Are these (I say) the new and glorious breaking out in these daies, which this age must see? which are nothing else (upon narrow search) Monkish imaginations, the goodly cob-webs of the imagerie of those idolatrous and superstitious hypocrites, the Anchorites, Monks and Friars; who to make the blind and simple world admire and gaze upon them, set out hereby, like *Simon Magus*, that they were some ones, even the very power and familiars of God. In these times of distraction, warre and bloud, if the Lord called for sackcloth, humiliation, repentance, faith, graces, holiness, precious esteem of Gods mercies, and of that Gospel, which hath been the power of God to the salvation of thousands, now is the time; & Gods people reject these things as their A. B. C? and the new light of these times be the dreams and visions, the flatterings of doting and deluded old Monks? Shall the simplicity of Gospel-Ministerie be rejected, as a common thing, and shall *Harpius* his *Theologia Mystica*, *Augustinus Elutherius*, *Jacob Behmen*, *Cusanus*, *Raimundus Sa*, *Theologia Germanica*, and such like Monk-admirers, be set up as the new lights and beacons on the mountains of elevated times? Surely (if so) God hath his time waies of putting a better relish to his precious Gospel, the crosse of Christ, which was wont in *Pauls* time to be mainly Preached, without such Popish paintings, and when Gods people knew how to reconcile their sweet sin in the bosome of the Father, and their Sabbath day.

Thesis 81.

sin (which is the transgression of the law) be the greatest

greatest evil, then holiness (which is our conformity to the law) is our greatest good. If sin be mans greatest miserie, then holinesse is mans greatest happinesse: therefore no bondage for a Christian to be bound to observance of the law as his rule, because it only binds fast to his greatest happinesse, and thereby directs & keeps him safe from falling into the greatest miserie and woe: if the great design of Christ in coming into the world, not so much as to save man from affliction & sorrow (which are lesser evils) but chiefly from sin, (which is the greatest evil) then the chief end of his coming was not (as some imagine) to lift his people up into the love and straited speculation of the Father above the law of God, but into his own bosome onely, where onely we have fellowship with the Father above the Law of sin.

Thesis 82.

82.

The blood of Christ was never shed to destroy all of sin and sight of sin in Believers, and consequently attendance to any rule of the law, by which means Christian sin comes to be seen: but he died rather to make them sensible of sin; for if he died to save men from sin (evident, 1 *John* 3.5. *Tit.* 3.14.) then he died to make people sensible of sin, because hereby his peoples hearts are chiefly weaned and sever'd from it, and saved out of it (as by hardnesse and unsensiblenesse of heart unto it (as by hardnesse and unsensiblenesse of heart unto it) and they chiefly cleave to it, and it to them) and therefore know, that godly sorrow works repentance, never to be repented of, 2 *Cor.* 7.10. And that Pharaoh's hardnesse of heart strengthened him in his sin against God unto the last, and hence it is also, that the deepest and greatest spiritual mourning for sin is poured out upon Believers, as God hath poured out upon them the Spirit of grace is evident, *Zach.* 12.10, 11. because the blood of Christ which was shed for the killing of their sin, now makes them sensible of their sinne, because its now sprinkled and applyed to them, which it was not before, for they do not see all their sins aggravated, being now not onely sin against the law of God, but against the blood and love of the Son of God: It is therefore a most accursed doctrine of some Libertines, who imagining that (through the bloodshed and righteousness of Christ in their free justification) God sees no sin in his justified people, that the

themselves are to see no sin, because now they are justified and washed with Christs blood; and therefore lest they should be found out to be grosse liars, they mince the matter, they confesse that they may see sin by the eie of sense and reason, but (faith being crosse to reason) they are therefore to see the quite contrary, & so to see no sin in themselves by the eie of faith; from whence it follows, that Christ shed his blood to destroy all sight and sense of sin to the eie of faith, though not to the eie of reason, and thus as by the eie of faith they should see no sin, (it will follow) that by the same blood they are bound to see no law, no not so much as their rule, which as a rule *index sui & obliqui*, and in revealing mans dutie declares sin. I know that in beholding our free justification by the blood of Christ, we are to exclude all law from our consciences as a covenant of life, not to see or fear any condemnation for sin, or any sin able to take away life: will it hence follow, that a justified person must see no sin by the eie of faith, nor any law as his rule to walk by to discover sin? and is this the end and fruit of Christs death too? Surely this doctrine, if it be not blasphemous, it may be known to be very false and pernicious, by the old rule of judging false Doctrines, viz. if either they tend to extenuate sin in man, or to vilifie the precious blood of Jesus Christ, as this Doctrine doth.

Thesis 83.

If sinne be the transgression of the Law/which is a truth written by the Apostle with the beams of the Sunne, 1 *Ioh.* 1. then of necessitie a Believer is bound to attend the Law as his rule, that so he may not sinne or transgresse the rule, *Psalm 119. 11.* for whoever makes conscience of sinne, cannot but make conscience of observing the rule, so he may not sin, and consequently whoever make conscience of observing the rule doe openly professe thereby that they make no conscience of committing any sin, which is palpable and down-right Atheisme and profhaneness; nay, it is such profhaneness (by some mens principles) which Christ hath purchased for them by his blood; for they make the death of Christ the foundation of this libertie and freedome from the Law, as their principle; the very thought of which abominable doctrine may shake an heart, who hath the least tenderneffe, with horror and trembling. *Porquius* therefore a great Libertine,

Calv. adv. Li-
bert.

and the Beelzebub of those flies in Calvins time, shuts his fore eyes against this definition of sin, delivered by the Apostle, and makes this onely to be a sinne, viz. to see know, or feel sin, and that the great sin of man is to think that he doth sin, and that this is to put off the old man, viz. *Non cernendo amplius peccatum*, i. by not seeing sin. So that when the Apostle tells us, that sin is the transgression of the Law, Porquius tells us, That sin is the seeing and taking notice of any such transgression; surely if they that confesse sin shall find mercy, then they that will not so much as see sin, shall finde none at all: A Believer indeed is to die unto the Law, and to see no sin in himself in point of imputation (for so he sees the truth there being no condemnation to them in Christ Jesus) but thus to die unto the Law, and to see no sin inherent in himself, against the Law, this is impious, (for so to see no sin and die unto the Law, is an untruth, if the Apostle may be believed, 1 John 1:10.) Those that so annihilate a Christian, and make him nothing, and God all, so that a Christian must neither scire, velle or sentire any thing of himself, but he must be melted into God, and die to these (for then they say he is out of the flesh) and live in God, and God must live in himself, and such like language, which in truth is nothing else but the swelling heaven of the devout & proud Monk laid up of late in that little peck of meal of *Theologia Germanica*, out of which some risen up of late have made the cakes, for the ordinarie food of their deluded hearers: say these men had need take heed how they stand upon this precipice, and that they deliver their judgement warily; for although a Christian is to be nothing by seeing and loathing himself for sinne, that so Christ may be all in all to him; yet so to be made nothing, as to see, know, think, feel, will, desire nothing in respect of ones self doth inevitably lead to see no sin in ones self, by seeing which the soul is most of all humbled, and so God and Jesus Christ is most of all exalted; and yet such a kind of annihilation the old Monks have pleaded for, & preached also (as I could shew abundantly from out of their own writings) in so much that sometime they counsel men not to pray, because they must be so far annihilated, as *nihil velle*; and sometimes they would feign themselves unable to bear the burden of the species of their own pitchers in their cels from one end of them unto another, because forsooth they were so far annihilated (as neither to velle

neither to *scire* or know any thing beside God, whom they pretended to be *all* unto them, and themselves nothing, when God knows these things were but brain bubbles, and themselves in these things as arrant hypocrites as the earth bore, and the most subtle underminers of the peace of Christ, and the salvation of mens souls.

Thesis 84.

A true Believer, though he cannot keep the Law perfectly, as his rule, yet he loves it dearly, he blames his own heart when he cannot keep it, but doth not find fault with the law as too hard, but cries out with *Paul, The law is holy and good, but I am carnal*; hee loves this Copy, though he can but scribble after it: when therefore the question is made, *viz.* Whether a believer be bound to the Law as his rule? the meaning is not, whether he hath power to keep it exactly as his rule, or by what means hee do seek power to keep it; but the question is, whether there be in its self a Believers rule; for so to be a rule is one thing, but to be able to keep it, and by what means we should keep it, whether by our own strength or no, or power from on high, is another.

Thesis 85.

If the Apostle had thought that all Believers were free from this directive power of the law, he would never have persuaded them to love, upon this ground, *viz.* because all the Law is fulfilled in love, *Gal. 3. 12, 14.* for they might have cast off this argument as weak and feeble, and he truly said (if this principle were true) what have we to do with the Law?

Thesis 86.

There is the *inward law* written on the heart, called the *law of the Spirit of life*, Rom 8. 2. and there is the *outward law* revealed and written in the holy Scriptures, now the eternal and outward Law is properly the rule of a Christian life, and not the internal and inward Law (as some receive) for the outward Law is perfect, in that it perfectly declares what is Gods will and what not; but the inward Law (as received and writ in our hearts) is imperfect in this life, and therefore unfit to be our rule: the inward law is our actual (yet imperfect) conformity to the rule of the Law without, it is not therefore the rule in it self: The Law within is the thing to be ruled, *Pf. 4. Ps. 119. 4, 5.* The outward Law therefore is the rule: the Law of the Spirit of life (which is the internal Law)

Vid. Tauler's vita.

84.

85:

86.

is called a Law, not in respect of perfect direction (which is essential to the rule) but in respect of mighty and effectual operation, there being a power in it as of a strong Law effectually and sweetly compelling to the obedience of the Law: For as the Law of sin within us (which the Apostle calls, the Law of our members, and is contrary to the Law of our mindes, or the law of the Spirit of life within us) is not the rule of knowing and judging what sin is, but the law of God without, *Romans 7. 7.* and yet it is called a Law, because it hath a compulsive power to act and encline to sin, like a mighty and forcible law; so the law of the Spirit of life, the law of our mindes, is called a law, not that it is the rule of a Christians life, but that it compels the heart, and forceth it like a living law to the obedience of that directing rule (when it is made known to it) from without: It is therefore a great mistake to think, that because God translates the law without into a believers heart, that therefore this heart-law is his only or principal rule of life, or to imagine that the Spirit without the external law is the rule of life; the Spirit is the principle indeed of our obedience, whereby we conform unto the rule, but it is not therefore the rule it self. It is true indeed, 1. That the Spirit inclines the heart to the obedience of the rule; 2. It illuminates the minde also many times to see it by secret shinings of preventing light, as well as brings things to their remembrance, which they knew before: 3. It acts them also sometime, so as when they know not what to pray it prompts them, *Romans 8. 26.* When they know not what to speak before their Adversaries, in that day its given to them, *Matth. 10. 19.* When they know not whither to go, nor how to go, its then a voice behind them, and leads them to fountains of living waters, *Isaiah 30. 21. Revel. 7. 17.* But all these and such like quickning acts of the Spirit, doe not argue it to be our rule, according to which we ought to walk, but onely by which, or by means of which we come to walk, and are enclined, directed and enabled to walk according to the rule, which is the law of God without. For the Pilot of the ship is not the compass of the ship, because that by the Pilot the ship is guided: nor doth it argue that the Spirit is our rule, because he guides us according to the rule: It is not essential to the rule to give power to conform unto it, but to be that according to which we are to be conformed: And therefore

a crazy argument to prove the law of the Spirit to be a rule of our life, because it chiefly gives us power to conform unto the rule; for if the law be that according to which we are to be guided, although it should give us no power, yet this is sufficient to make it to be our rule.

Thesis 87.

87.

The Spirit of God which writ the Scriptures, and in them the rule of the holy law, is in the Scriptures, and in that, as well as in a believers heart; and therefore to forsake and reject the Scriptures, or this written rule, is to forsake and reject the holy Spirit speaking in it as their guide; nay, tis to forsake that Spirit which is the supreme guide, according to which all private spirits, nay, all the angels, dictates, movings, speakings of Gods own Spirit in us are to be tried, examined, and judged. To the law and testimony, was the voice of the Prophets in their days, Jer. 20. The Lord Christ himself refers the Jews to the teaching of Scriptures concerning himself, John 5. 39. The men of Bereah are commended for examining the holy infallible dictates of Gods Spirit, in Pauls Ministry, according to what was written in the Scriptures of old. Therefore but a cracking noise of windy words for any to say that they open no gap to licentiousness by renouncing the written and external law as their rule, considering that they cleave to a more inward and better rule,

The law of the Spirit within; for (as hath been shown) they do indeed renounce the holy Spirit speaking the rule, viz. the law without, which though it be no rule of the Spirit (as some object) yet it is that rule according to which the Spirit guides us to walk, and by which we are to judge whether the guidance be the Spirit's guidance or no:

Thesis 88.

88.

Some say, That the difference between the old Testament dispensation and the new, or pure Gospel and new Covenant, is Saltmarsh, to wit, That the one, or that of Moses, was a *Mis-sparkles*, p. 243. every from without, and that of Christ from within: and that they say, that the meer Commandments or letter of Scripture, is not a law to a Christian why he should walk in holiness, but the law written on our hearts, the law of life. If this be the difference between the old and new Testament dispensation, the Ministry of the old and the Ministry of the new, then let all believers burn their Bibles, cast all the sacred writings of the new Testament & old,

unto spiders and cobwebs in old holes and corners, and never be read, spoken, or meditated on, for these external things are none of Christs Ministerie, on which now Believers are to attend: and then I marvel why the Apostles preached, or why they writ the Gospel for after times (that was the chief end of their writing, as it was of the Prophets in their times, *Isaiah 30.8.*) that men might believe, and believing have eternal life, and know hence by that they have eternal life, *John 20.31.* *1 John 5.11.* For either their writing and preaching the Gospel was an external and outward Ministry (which is crosse to common sense for it was not Christs Ministry, which is blasphemous to imagine: & it is a vain shift for any to say, That though it was Christs Ministerie, yet it was his Ministerie as under the Law, and in the flesh, and not in meer glory and spirit: for its evident, that the Apostles preaching and writings, were the effect of Christs ascension and glory, *Ephes. 4. 8, 11.* when he was most in the Spirit, and had received the Spirit that he might pour it out by the outward Ministerie, *Acts 2.33.* and it is a meer New-nothing and dream of Master *Saltmarsh* and others, to distinguish between Christ in the flesh, and Christ in the Spirit, as if the one Christ had a divers Ministerie from the other: For when the Comforter is come (which is Christ in the Spirit) what will he do? he will lead (its said) unto all truth, *John 16.13.* But what truth will he guide us into? Verily to no other (for substance) but what Christ in the flesh had spoken, and therefore its said, that he shall bring all things to your remembrance, whatsoever I have said unto you, *John 14.26.* and therefore (if I may use their phrase) Christ in the Spirit leads us to what Christ in the flesh said; inwards Christ leads the faithful to the outward Ministerie of Christ; Christ in the Spirit to Christ speaking in the letter, the Spirit of truth to the Word of truth, the Spirit within to the Word without, by which we shall be judged at the last day, *John 12.48.* and therefore certainly are to be regulated by it now:

Thesis 89.

89.

It is true, that the faithful receive an unction or anointing of the Spirit, which teacheth them all things; but is this teaching immediate or mediate? If immediate, would John tell them that he writ to them that hereby they might know they had eternal life? *1 John 5.13.* but if it be mediate, viz. by the Word externally preacht or writ, then

external Word still is to be our rule, which the anointing of the Spirit helps us to know: It is true, the Apostle *1 John 2.27.* that they being taught of the Spirit, need not that any man should teach them; what then? their teaching therefore immediate? No verily, for the Apostle explains his meaning in the words following, *otherwise, and after another way and manner, then as the Spirit taught them, for so the words run, You need not any man should teach you, but as the anointing teacheth all things, and is truth.* For if Ministers are to preach in demonstration of the Spirit, then those that are taught by them, need no man to teach them otherwise, than as the same Spirit in the same demonstration teacheth them all things: It might be truly said that the men of *Bereah* did need no man to teach them otherwise than as the Spirit, in comparing and searching Scriptures, did teach them the things which *Paul* wrote. And *Calvin* well observes upon this place, that the sense of the Apostle in these words, is to confirm his Doctrine which hee writ to them, it being no unknown thing, but a thing known to them by the anointing of the Spirit, which either they had received by former Ministry of the Word, or which now they might receive by his Ministry: As therefore the Spirit leads us to the Word, so the Word leads us to the Spirit, but never to a spirit without and beyond the Word, I mean so far forth as that the outward administration of Christ in the flesh, or in the Word, or Letter, must cease, and be laid aside, when the inward administration of Christ in the Spirit comes.

Thesis 90.

As weak an argument to imagine, That we are not to be directed and guided by any outward commands, in our obedience to God (because God is to work all our works for us, because we are not to live, but Christ is to live in us) as to think that we are not to look to any promises without to direct and support our faith, because Christ is able to fulfill and accomplish all the promises for us: For the question be, by what are we to live? The Apostles answer is full, *Gal. 2.19, 20.* that as he did not live but by the faith of the Son of God, so are we: But if the question be, According to what rule are we to live, and wherein are we to live? The answer is given by *David*, *Psalms 119. 4, 5.* Thou hast commanded us to keep thy precepts diligently, Oh that my heart were directed to keep thy Statutes.

90.

Deal bountifully with thy servant that I may live and keep thy Word, ver. 17. Let thy mercy come to me that I may live, thy law is my delight, v. 77. So that if the question be, What is the rule of faith by which we live? The answer is, the Gospel, Phil. 3. 16. But if the question be, What is the rule of life itself? The answer is, the Moral Law; and of this later is the controverſie.

Thesis 91.

91:

The commanding will of God, called *Voluntas mandati*, to be our rule, and not the working will of God, *Voluntas decreti*, or the will of Gods decree: for we cannot sin by fulfilling the one, but we may sin in fulfilling the other. Gods secret and working will was fulfilled when Josephs brethren sold him into Egypt, and when Nebuchadnezzar afflicted Gods people seventy years, as also when the Scribes and Pharisees caused Christ to be crucified; yet in all these things they sinned and provoked Gods wrath against them; How? Was it in crossing and thwarting Gods working will, or the will of Gods Decree? No verily, for its expressly said, that Christ was crucified according to the determinate counsel and will of God, Acts 4. 28. It was therefore by crossing Gods commanding will. It is therefore a hellish device of thebertines to exempt men from all Law, and from the severity of all sin: Because (say they) all things good and evil come from Gods will, and all things that are done are wrought by him, and all that he doth is good, and therefore all sinners actions are good, because God works them; for what have we to do to take the measure of our ways by his working will? Gods will is his own rule to work with, not our rule to work by: Our actions may be most sinful, when he is working in and about these may be most just and holy; although God purposeth to leave the creature to fall and perish yet he so purposeth it, as that it should be only through their own fault that so they sin: And although a Christian is to submit humbly to the just dispensations of God when he leaves it to any evil, yet Gods working will in such dispensations must not be our rule, for then we may will not only our own shame, but our own affliction and perdition for ever, for all these are contained under his working will: It is therefore a most subtle and pernicious practice in many, who when they are overtaken with a sin, or hampered with sin, they wash all off from themselves and lay all the blame (if any be) upon God himself, saying

Lord left me, and he doth not help me, and he must doe
and hath undertaken to do all, if therefore I sin, upon him
he blame, or if there be any upon them, it is but little :
why should any judge of the evil of their sin by Gods
rking will, for that is not your rule, but the command-
will of God, according to which Samuel convinced
el, (when he was left of God to spare Agag) that his
obedience against the commandment was rebellion, and
the sin of Witchcraft in the eyes of God, 1 Sam. 15. 23.

Thesis 92.

92.

It is a great part of Christs love to command us to do
y thing for him, as well as to promise to do any
ng for us: When the King of glory hath given us out
es by promise, its then the next part of his special grace
d favour to command us to stand before him and at-
d upon his greatnesse continually. They that see how
ly they deserve to be forsaken of God, and given over
their own hearts lusts, and to be for ever sinning and
spheming God in hell, where God will never com-
and them to think of him, speak of him, do for him,
ay to him more, cannot but account it an high and spe-
l favour of Jesus Christ to command them any thing, or
d them do any thing for him; a poor humbled prodigal
ll account it great love to be made an hired servant;
bn Baptist will count it an high favour if he may but un-
Christs shoe-latchet, and be commanded by him to
be the meanest work for him: David wondred at Gods
ace toward him, that God should command him, and
some measure enable him to offer willingly, Lord,
with he) *what are we?* I do therefore marvel how any
n pretend that they are acted by the love of Christ, and
by the law of commands, considering that there is
much love in this for Christ to command, and how
ey can profess their relish of preaching Gods free grace
d love, and yet cannot away with sweet and gracious ex-
ortations pressing to holiness and holy duties, in the re-
taling and urging of which there is so much free grace
nd heart-love of Christ Jesus; surely if the love of
rist is to lead us, then the commands of Christ (where-
he discovers one chief part of his love) are to guide us,
nd be a rule of life unto us. The man who in his cool
nd deliberate thoughts imagines that a Christian under
the rule of the law, is a Christian under bondage, may be
justly

justly feared that himself is still under the bondage of sin and Satan, and never yet knew what the true love of Christ Jesus is to this day.

Thesis 93.

93.

The Fundamental error of *Antinomians* ariseth from this, in imagining the great difference between the Law & Gospel to be this, *viz.* That the Law requires doing, but the Gospel no doing, and that all believers being under the Gospel, are therefore under no Law of doing: but we must know, that as the Gospel exacts no doing, that therefore by we may be just, so it requires doing also when by Christ Jesus we are made just: For if the Gospel command us to be holy as God is holy, *1 Pet. 1. 15.* and perfect as our heavenly Father is perfect, *Matth. 5. 48.* then the Gospel doth not only require doing, but also as much perfection of doing as the Law doth; the Law and the Gospel requiring the same perfection of holiness, only here is the difference (which many have not observed) the Gospel doth not urge this perfection, nor require it of us as the Law doth; for the Law calling and urging of it that so hereby we may be made just, it therefore accepts of nothing but perfection, but the Gospel requiring it, because we are perfectly just already in Christ, hence though it commands us as much as the Law, yet it accepts of less, even the least measure of sincerity and perfection mixed with the greatest measure of imperfection.

Thesis 94.

94.

The Law (say some of the *Antinomians*) is to be kept as an eternal rule of righteousness, but their meaning then is, That believers are thus to keep it in Christ who hath kept it for them, and if they meant no more but that Christ hath kept it for righteousness to their justification, they speak truly: but their meaning herein is not only in respect of their justification, but also in respect of their sanctification, for they make Christs righteousness to be material and formally their sanctification: hence they say, A believer hath repented in Christ, and mortified sin in Christ, and that mortification and vivification is nothing but believing that Christ hath mortified sin for them, and been quickned for them, and that That sanctification which is inherent in Christ, and not that which is inherent in us, is an evidence of our justification. But this principle which confounds a Christian justification, and sanctification, as it casts the seed of denying all inherent graces in a believer, so it

the basis of refusing to do any duty, or conform to Law in our own persons: for if this principle be true, which no Orthodox Writer doubts of *viz.* That we seek for no righteousness in our selves to our justification, because we are perfectly just and made righteous for end in Christ, then it will undeniably follow, that we not to seek for any holiness and sanctification in our selves, because we are perfectly sanctified also in Christ us, who hath repented, and believed, and mortified sin perfectly for us in his own person; Look therefore as the perfection of Christs righteousness to our justification, would make a Christian abhorre any personal righteousness of his own to his justification, so if we be perfectly justified in Christ, then perfection of Christs holiness to sanctification should make a believer not onely renounce the law, but to abhor all personal holiness through Spirit to our sanctification, and then a Believer must not to seek any love or fear of God in his heart, which is not painted but professed prophaneness, and the inlet *per accidens*, but *per se*, to all manner of looseness and wickedness in the world.

Thesis 95.

95.

We deny not but that Christ is our sanctification as well as our righteousness, 1 Cor. 1. 30. but how? not materially and formally, but virtually and meritoriously, and with meet explications) exemplarily: our righteousness our justification is inherent in him, but our sanctification inherent in our selves, yet it is derived from him, and therefore it is virtually and meritoriously onely in him: and hence it is, that we are never commanded to justify ourselves, unless it be instrumentally and sacramentally, when as we are commanded by faith to wash our selves, 2. 1. 16. and as Paul at his baptism was commanded to wash away his sins, Acts 22. 16. but we are frequently and undantly exhorted to repent, believe, mortifie our affections upon earth, to walk in newness of life, to be holy in manner of conversation, &c. because these things are wrought by Christ in us to our sanctification, and not wrought in Christ for us as our righteousness to our justification.

Thesis 96.

96.

They that are in Christ are said to be compleat in Christ, 1. 2. 10. and that they receive all grace from his fullness, 1oh. 1. 16. so that it seems that there is no grace in them.

themselves, but it is first in him, and consequently their sanctification is perfected in him: but we know, that though the perfection and fulness of all grace is first in Christ, yet that believers have not all in him after one and the same manner, nor for the same end: for our righteousness to our justification is so in him as never to be inherent in us, in this or in the world to come, but our righteousness to our sanctification is so far in him, that it is to be derived and conveyed unto us, and hence it is formally in our selves, but meritoriously and virtually only in him: even as our resurrection and glorification, last day, are not so in Christ as never to be derived to us (for then the resurrection were past already) but they are so in him as that they are to be conveyed to us, and therefore they are meritoriously and virtually in him, and we are meritoriously and virtually risen in him: a Christian therefore may be compleat in Christ, and yet not be perfectly formally sanctified in Christ, our sanctification being compleated in him after another manner, and for other ends than our justification.

Thesis 97.

97.

The chief end of Christs first coming was to lay down his life a ranfome for many in way of satisfaction and merit, *Phil.* 2. 8. *Matth.* 20. 28. now by this satisfaction he did two things, 1. He brought in such a righteousness before God as might merit mercy and make us just: Now this is wholly in Christ out of our selves; but because there was a righteousness of new obedience and thankfulness to be wrought in us for this love, therefore, 2. By the same satisfaction he hath merited (not that this new obedience might justifie us or make us accepted) but that it might be accepted though imperfect and polluted with sinne. *1 Peter* 2. 5, 6. as also that it might be crowned and recompenced: Now hence it follows, that the Lord Jesus hath not performed our duty of thankfulness and new obedience for us (*sub hoc formali*) or as of thankfulness for though Christ was thankful and holy for us, yet it was not under this notion of thankfulness for his own love to us, for this is personally required of us, and it sounds very harsh to say, that Christ walked in all holy thankfulness to himself, for his love to us; but he was thus thankful for us, *sub ratione meriti*, or in way of merit, it being part of that satisfaction which justice exacted. All that which might satisfie justice, and merit any mercy,

Christ

did for us in himself, but he did not believe and re-
and perform duties of thankfulness for us, because
and such like are not to satisfy justice, but follow as
of that satisfaction, and therefore are wrought
us, and so are personally required of us, and
fore when a Christian finds a want of these things in
self, he is not to comfort himself with fond thoughts
the imputation of these in Christ only unto him,
is to look up to Christ Jesus for derivation of these
Christ into himself; otherwise by making Christ his
fication, only in way of imputation, he doth really
by Christ from being his sanctification; for if Christ be
righteousness only by imputation, then if Christ be
sanctification, it must be by derivation from him, which
must needs destroy who make him their sole sanctifi-
cation by meer imputation.

Thesis 98.

ritual errors, like strong wine, make mens judge-
s reel and stagger, who are drunken therewith: And
the *Antinomians* speak so variously in this point, that
now not where to find them, or what they will stand
for sometime they will say that a Believer is free from
law in all its authority and offices, but this being too
e, at other times they speak more warily, and affirm
the Christian is to observe the law as his rule perso-
ally, thus far forth, *viz.* To do what is commanded, but
by virtue of a command: the Spirit, say they, will Town. Ans.
and conform their hearts to the law, but they are not to Tayl.
by any authority of the law to the directions thereof;
the Spirit, they say, is free, and they are under the government
of the Spirit, which is not to be controled and ruled by any law:
if by virtue of a command they meant, by virtue of
their own natural strength and abilities looking to the
command, so its true, that a Believer is not so bound
to by virtue of the law, for then he was bound to con-
form to the law Pharisaically, for what is our strength
weakness and sin? but if by virtue of a command
they mean thus much, *viz.* that a Believer is not bound
to the commanding power of any law to conform thereunto,
only the Spirit will conform his heart thereunto, so
that he shall do the things (perhaps) which the law re-
quires, but not because the law requires or commands them
to be done: If this, I say, be their meaning (as surely it
is to be) then the mystery of this iniquity is so plain,
that

98.

that he that runs may read it: For hence it undenia follows, that in case a Believer fall into any sinne, whoredome, murder, theft, witchcraft, &c. These wicked acts, though they be sins in themselves (because they are against the Law) yet they are not sinnes unto him, because he is now set free from the Law, and not bound to the obedience of it by vertue of any command: for where there is no law, there is no transgression; and if there be no law which binds him, there is no transgression then at least to him: *They are sinnes indeed in themselves, but not unto him, they are sinnes (as some say) to sense, but not to faith, sinnes in the conversation, but not to conscience, sinnes by men (because they may crosse their Laws) but not sinnes before God, who exempts them from all Law.* And it is in view here to reply, that they may be sinnes to him, because they may be against the Law of the Spirit which is his rule: for we have already shewn, that although the Spirit be the principle by which we obey, yet it is not our rule according to which we are to obey: Indeed it is an high aggravation of sin when it is against the Spirit, but to crosse the Spirit doth not firstly make these things sinful, nor could they be sinnes unless they crosse such a spirit as speaks in a man by some holy Law, the very essence of sinne lying in a transgression (not of any Law) but of the Law, i. the known Moral or Evangelical Law. Again, if these and such like be sins, because they are only against the Law of the Spirit, then it is no sin to bow down before an Image, to commit filthiness, theft, &c. supposing that the Spirit shall suspend his act and not restrain; nay, then it will follow, that sins of ignorance (of which the Spirit hath not convinced a Christian) are no sins, nor to be repented of, which is expressly crosse to the holy practice of David. *Who knows his errors? Lord cleanse me from my secret sinne.* If sin therefore be the transgression of the Law (whether the Spirit work upon a Christian or no) then certainly he be under no commanding power of the Law, he cannot be guilty, or be said to commit any sinne, and thence the conclusion is this, That every Believer neither hath sin, or should say, he doth sin, no not when he commits murder, adultery, and the foulest enormities in the world: Which Doctrine, though so directly and expressly against the light of Scripture, the confessions of all the Saints, yea the light of nature and common sense, and is the very filth of the froth of the fume of the bottomlesse pit; yet

Pal. 19.12.

there are who are not ashamed to own it, the very
depth of a perfect Familist, consisting in this,
when a man can sin and never feel it, or have any
grief or sorrow for it, and when one hath attained to
measure, *He is then Deified, and then they profess the*
ead doth petere fundum animæ (as they call it) *when*
sing that he hath no sinne, he can therefore neither see it
el it. From which depth of darknesse the God & Fa-
of mercies deliver his poor people in these corrupting
s, and I wish that those who defend this kind of a
vers immunity from the Law, did not lay this corner
of hell and perdition to their followers; I am sure
lead them hereby to the mouth of this pit, who up-
is principle, refuse either to mourn for sin, or pray
ardon of sin, or to imagine that God afflicts for sin,
g now freed from the mandatory power of any Law
od, they being now not bound to act by vertue of any
mand.

Thesis 99.

God did work upon Believers as upon blocks or brute
ures, they might then have some colour to cast off all
dance to the directive power of the law, and so leave
to the Spirits Omnipotent and immediate acts; as
starres, who being irrational and incapable of acting
by rule, they are therefore acted and run their course
by the mighty Word of Gods power, and therefore attend
rule; but believers are rational creatures, and there-
capable of acting by rule, and they are also sanctified
delivered from the power of their corrupt nature,
therefore have some inherent power so to act, for if
be not now dead in trespasses and finnes, they have
some new life, and therefore some inherent power
it, according to the rule of life; the Image of
renewed in them, is (in part) like to the same
e which they had in the first Creation, which gave
some liberty and power to act according to the will
in that created him: And if the first *Adam* by his fall
eyes to us, not only condemnation, but also an in-
ant power of corruption; then the second *Adam*, the
Jesus, much more conveys unto all his posterity,
onely justification, but also some inherent power
ace and holinesse, which is begun here, and perfe-
in glory; for as sin hath abounded, so grace a-
deth much more: and yet suppose they had no inhe-
rent

rent power thus to act, yet they have an adherent power the Lord Christ Jesus, by faith in whose name they receive and shall receive power to act: And therefore, although God works in us, both to will and to do of his good pleasure, yet this hinders not, but that we are to work out our salvation with fear and trembling, by attending the rule by virtue of which we are bound to work, both by putting forth that power which we have already received from God, as also in fetching in that power we have yet received, but is reserved daily in Christs hands for to enable us thereunto.

Thesis 100.

[100.

If they that say a Believer is not to act by virtue of command, do mean this only, viz. That he is not to act by virtue of the bare letter and external words & syllables of it, they then speak truly, for such kind of acting is rather witchery than Christianity, to place power and virtue in bare characters and letters, which though mighty and powerful by the Spirit, yet are empty and powerless without it: But if their meaning be, that we are not to act by virtue of any command in any sense, then this assertion is both pernicious and perilous; for the Lord Jesus being the *πρῶτον δεικτικόν*, or first subject of all grace and gracious efficacy and power, hence its true, we are not to make the command of God the first principle of our obedience, for this is proper unto Christ by the Spirit. *John 5. 40. John 16. 13, 14. 2 Tim. 2. 1. Ephes. 6. Rom. 8. 2.* But because the Lord Jesus conveys by his Spirit virtue and efficacy through his Word, not only words of promise, but also words of command (as is evident *Jer. 3. 22. Acts 2. 38. 41. Matth. 9. 9. Psal. 19. 8.*) Hence it is, that a Believer is bound to act from a command though not as from a first, yet as from a second principle, though not as from the first efficient, yet as from an instrument in the hand of Christ, who in command of the duty works by it, and enables to it; and therefore we see *Abraham* comes out of his own Countrey, because called and commanded of God to follow him hence or not whither, *Heb. 11. 8.* And *Peter* cast his net into the sea merely because he was commanded, *Luke 5. 5.* And *David* desired, Oh that my heart were directed to keep thy precepts, because God had commanded, *Psal. 119. 45.* This is a virtue, a *vis* or efficacy in the final cause, as well as the efficient, to produce the effect, and every wise agent, but

and to act by vertue or for the sake of his utmost & last
 Now the naked Commandment of the Lord, may be
 should be the chief motive and last end of our obedi-
 to his highness; for whatever is done meerly be-
 of Gods command, is done for his glory (which
 y should be our utmost end in all our obedience:) And
 ce it is, that that obedience is most absolute and fin-
 (whether it be in doing or suffering the will of God)
 ch is done meerly in respect of Commandment & will
 God; when the soul can truly say, Lord, I should
 er submit to such a yoke but meerly for thy sake, and
 use its thy will and thou dost command it: What is it
 ove Christ? but to seek to please him and to give con-
 tentment to him; What is it to seek to give contentment to
 , but to give contentment to his heart or his will?
 what is his will, but the will of his commandment? If
 efore it be unlawful to act by vertue of a command,
 n it is unlawful, 1. To love Christ, 2. To be sincere be-
 Christ. 3. Or to act for the glory of Christ. And hence
 that let a man do the most glorious things in the world
 of his own supposed good end (as the blind Papists
 at their will-works and superstitions) which God ne-
 commanded, nay, let him do all things which the law
 od requires, give his goods to the poor, and his body
 e burnt, and yet nor do these things because comman-
 , let him then quit himself from hypocrisie and hum-
 from being a deep hypocrite in all these if he can
 ely those who strain at this gnat, viz. not to do a duty
 ause commanded, will make no bones of swallowing
 n this camel, viz. not to forsake sin; because 'tis
 idden, and whosoever shall forsake sin from any other
 and, shews manifestly hereby that he hath little con-
 nce of Gods command; I know the love of Christ
 uld make a Christian forsake every sin, but the last re-
 on and reason thereof, is, because his love forbids us
 ontinue in sin; for to act by vertue of a command, is
 to act only as a creature to God considered as a Crea-
 but by vertue of the will and commandment of God
 Redeemer, with vvhom a Believer hath now to do.

Thesis 101.

to act therefore by vertue of a command, and by vertue
 Christ's Spirit, are subordinate one to another, not oppo-
 one against another, as these men carry it. This
 ion being ever remembered, that such acting be not

1011 -

Jun. Thes. de
bon. oper.

to make ourselves just, but because we are already in Christ; not that hereby we might get life, but because we have life given us already; not to pacify Gods justice but to please his mercy, being pacified toward us by Christ already; for as *Junius* well observes a great difference between *placare Deum*, and *placere Deo*, i. between pacifying God, and pleasing God, for Christs blood can pacify justice when it is provoked, but when revenging justice is pacified, mercy may be pleased with the sincere and humble obedience of sons, *Col. 1. 10. Heb. 12. 1.* when a believer is once justified, he cannot be made more just by all his obedience, nor lesse just by all his sin in point of justification, which is perfected at once: but he who is perfectly justified, is but imperfectly sanctified, and in this respect may more or lesse please God or displease him, be more just, or lesse just and holy before him: is, I confess, a secret but a common sin in many, to seek to pacify God (when they perceive or fear his anger) by some obedience of their own, and so to seek for that themselves chiefly which they should seek for in Christ; and for that in the Law which is only to be found in the Gospel; but corrupt practises in others should not breed (as usually they doe) corrupt opinions in us, and to cast off the Law from being a rule of pleasing God, because there is no rule to us of pacifying of God: For if we speak of revenging (not fatherly) anger, Christs blood can only pacify that, and when that is pacified, and God is satisfied our obedience now pleaseeth him, and his mercy accepts it as very pleasing, the rule of which is the precious Law of God.

Thesis 102.

102.

They that say the law is our rule as it is given by Christ but not as it was given by *Moses*, do speak niceties, at least ambiguities; for if the Lord Christ give the law to a Believer as his rule, why should any then raise a dust, and affirm that the Law is not our rule? For the Law may be considered either *materially*, or in it self, as it contains the matter of the Covenant of works: and thus considered a Believer is not to be regulated by it, for he is wholly free from it as a Covenant of life; or it may be considered *formally* or rather *relatively*, as it stood in relation and reference unto the people of the God of *Abraham*, who were already under *Abrahams* Covenant, which was a Covenant of free grace,

ce, viz. To be his God, and the God of his seed, Gen. 17. 7. d in this latter respect the law, as it was given by Moses, is given by Christ in Moses, & therefore the rule of love and man (commanded by Moses) is called the law of Christ, Gal. 6. 2. For the law as it was applyed to this people, doth not run thus, viz. Doe all this, and then I will be your God and redeemer (for this is a covenant of works) but thus, viz. I am the Lord thy God (viz. by Abrahams Covenant) who brought thee out of the land of Egypt, and house of bondage, Therefore thou shalt do all this. If therefore the law delivered by Moses, was delivered by Christ in Moses, then there is no reason to set Christ and Moses together by the ears, in this respect I now speak of, and I affirm that the law, not as delivered by Moses, but as delivered by Christ, is our law and rule.

Thesis 103.

The law therefore which contains in it self absolutely considered (which Luther calls *Moses Mosissimus*) the covenant of works, yet relatively considered as it was delivered by Moses to a people under a Covenant of grace (which the same Author calls *Moses Aaronicus*) so it is not to be considered only as a Covenant of works, and therefore for to affirm that the law is no Covenant of works, as it was delivered on Mount *Sin*, and by Jesus Christ, and that it is a Covenant of works only, as it is delivered on Mount *Sinai*, and by Moses, is a bold assertion, both unsafe and ungrounded: For if as it was delivered on Mount *Sinai*, it was delivered to a people under a Covenant of grace, then it was not delivered to them only as a Covenant of works; then a people under a Covenant of grace, may again be under a Covenant of works, to disanul that Covenant of grace; but the Apostle expressly affirms the contrary, and shews that the Covenant made with Abraham and his seed (which was to be a God with them, Gen. 17. 7.) and which was confirmed before the coming of Christ, the law which was four hundred and thirty years after, cannot disanul, Gal. 3. 17. Now that people were under a Covenant of grace when the law was delivered on Mount *Sinai*, let the Preface of the Commandments determine, wherein Gods first words are words of grace, *I am the Lord thy God, &c.* and therefore thou shalt have no other Gods but me, &c. I know that *Zanchy*, and others affirm, that the law is abrogated as it was in the hands of Moses, but not as it is in the

103.

the hand of Christ, but their meaning is at sometime in respect of the manner of administration of the law under Moses, and when they speak of the moral law simply considered, yet it never entered into their hearts, that the law delivered on Mount Sinai, was delivered only as a Covenant of works, as some would maintain.

Thesis 104.

104.

Saltmarsh.
Overflowing of
Christs blood.

But there is a greater mystery intended by some in this phrase, as given by Christ, for their meaning is this, to wit, As Christ by his Spirit writes it in our hearts, not any more a rule as written by Moses: A believers heart (saith Master Saltmarsh) is the very law of Commands, and the Tables of Moses, and in this respect it becomes not the glory of Christ to be beholding to any of the light upon Moses face. It seems then that the law written is not to be a Christians rule, but only so far as it is written in the heart, a most accursed assertion; for how and why did Christ Jesus himself resist temptation to sin? was not by cleaving to the written Word? *Matth. 4. 10.* and was not this done for our imitation? why did David and Christ Jesus delight to do Gods will? was it not this, because it was written of them that so they should do? *Psal. 40. 7, 8.* Did not the law in their hearts make them then cleave to the written law without? Why did Paul perswade children to honour their parents? was it not, because this was first Commandment with promise? *Ephes. 6.* had it not been more Evangelically spoken to perswade them rather to look to the law of Moses written on the hearts within, to direct them hereunto, rather than to be beholding for any light upon Moses face to direct them herein? how comes it to passe that Paul Preacheth nothing other thing but what was in the Old Testament of Moses & the Prophets, who were only the Interpreters of Moses *Acts 22. 20.* How is it that Christ himself borrowes light from Moses, Psalms, and all the Prophets, to clear up his resurrection and suffering, *Luke 24. 27, 32.* if no light must be borrowed from the face of Moses? if indeed we were perfect in this life as we shall be in heaven there would then be no need of the Writings of the Apostles, Prophets, or Moses, of Law or Gospel, but we being but imperfectly enlightned, its no lesse than extream ingratitude and unthankfulnesse to preferre our own imperfect and impure light, before that perfect, spotlesse and heavenly Law and counsels of God without us

whic

ich when the most perfect believer doth see, he may cry with *Paul, The Law is holy, but I am carnal*; what is but painted Popery, to make the Spirit within to be the ream Judge and superiour to the Spirit of God in written Word without? only they shrine it up in the es private Conclave and Kitchin, or somewhat worse, these in a company of poor, imperfect, deluded, and haps corrupted men: its true, the Covenant of grace (strictly taken) in the Gospel, needs not to borrow any t from the Covenant of works in the Law, but yet for this the grace of God appearing in the Gospel, will e us to walk worthy of God unto all well-pleasing ac- lling to the Law, *Tit. 2. 12, 13.* and to mourn bitterly e we are so unlike the will and image of God revealed he Law, *Rom. 7. 23, 24.*

Thesis 105.

he Apostle *Paul*, as he sometimes condemns works and etime comends them, so he sometimes rejects the Law, sometimes commends the Law, sometime he would e believers die to the Law, and sometime he exhorts n to live in all holy obedience to it; the Apostle efore must speak of the Law under various considera- s, or else must speak Daggers and flat contradictions. herefore of necessity we are to consider the Law alway under one respect, but variously; for consider Law as a Covenant of works, or as the way unto or ter of our justification, and so works are condemned, the Law is rejected and abrogated, and so we are to o the Law, but consider the Law as a rule of life to a on justified already, and so the Law is to be received, works are to be commended, and we are to live there-

105.

Thesis 106.

hen the Gospel nakedly urgeth believers to good ks and obedience to the Law, it is then considered as a rule of life, but when we meet with such ptures as set the Law & Christ, the Law and grace, the v and promise, the Law and faith, &c. at opposition one nst another, then the Law in such places is ever confi- ed as a Covenant of life, from which we are wholly d, and unto which we should be wholly dead, that we e married unto Christ, *Rom. 7. 4.* hence therfore their ings are feeble and weak, who would prove a Chri- to be wholly free frō the directive power of the law,

106:

because a Christian is said not to be under the law but under grace, *Rom. 6. 14.* and because the Law was given by *Moses*, but grace and truth came by *Jesus Christ*, *Joh. 1. 1* and because the inheritance is not by the Law, but by promise and by faith, *Gal. 3. 12, 18.* for these and such like Scriptures speak of the law as standing in opposition to Christ, and therefore speak of it as of a Covenant of life by which men seek to be justified: from which (we grant) a believer is wholly freed, & unto which he is not bound; nay, he is bound to renounce it, and cast out this bond-woman, but all this doth not prove that he is free from its rule of life.

Thesis 207.

107.

The Law and mans sinful heart are quite opposite one to another, *Ro. 7. 9, 10, 11, 13.* but when (through the grace of Christ) the heart is changed, so as there is a new nature or new man in a believer, then there is a sweet agreement between this new nature and the law, for (saith *Paul*) *delight in the Law of God in my inward man*: it is therefore a most false assertion to say, that the old man of a Believer is to be kept under the law, but the new man or new nature is above all law, for though the new nature be above it as a legal covenant, yet it never comes to be willingly under it as a rule until now: an imperfect new nature is infinitely glad of the guidance of an holy and most perfect law, *Psal. 119. 140.*

Thesis 108.

108.

It is very evident, that the children and sons of God under the New Testament are not so under the law as the children and sons of God were under the Old Testament. for the Apostle expressly tells, *Gal. 3. 23.* that before the faith came, we (i. the children of the Old Testament) were shut up and kept under the Law, and were under it as under a School-master, *v. 24* and these of whom the Apostle thus speaks are not only wicked and carnal Jews, but the dear children of God, and heirs of eternal life at those times, as is evident from *Gal. 4. 1, 2, 3.* but the Apostle speaking of the Sonnes of God in Gospel-times since faith is come and revealed, speaks as expressly that we are now no longer under the law as under a School-master, *Gal. 3. 25.* and that now when the fulnesse of time is come God sent his Son, to redeem them that were under the law that we might receive the Adoption of Sons, *Gal. 4. 3, 4,* which though it be true of all men by nature, viz. that the

we are under the law, yet an impartial clear eye will easily discern that the Apostles dispute is not of our being under the Law by nature merely, but of being under the Law by peculiar dispensation, which was the state not only of the Jewish Church, but of the children of God, heirs of promise (and consequently such as were believers) in the Church, in those Old Testament times; we are not therefore now in these New Testament times under the Law as they were, the great difficulty therefore remains to show how we are not under the law as they were. Those who say we are not under the Ceremonial law as they were, do speak truly, but they do not resolve the difficulty in this place; for certainly the Apostle speaks, not only of Ceremonial law, but also of that law which was given in consequence of transgressions, *Gal. 3. 19.* and which shut up not only the Jews but all men under sin, *ver. 22.* which is the power of the moral law chiefly, the Apostle must therefore intend the moral law, under which the Old Testament Believers were shut up, and we now are not: no doubt therefore still remains, *viz.* How are we not under the moral law? Will any say that we are not under the malediction and curse and condemnation, but the Jews under the Old Testament were thus under it, even under the curse of it: This cannot be the reason, for although the carnal Jews were thus under it, the faithful (whom the Apostle calls the heirs and children of all, *Gal. 4. 1.*) were not thus under it, for believers were as much blessed with faithful *Abraham*, as believers now, *cap. 3. 9.* How then are we not under it as they were? Is it in this, that they were under it as a rule of life to walk by, and so are not we? Thus indeed we strain the place, but this cannot be it; for the Apostle in this very Epistle presseth them to *Love one another*, on this ground, because *All the Law is fulfilled in love*, *1. 5. 13, 14.* and this walking in love according to the Law, is walking in the Spirit, *verse 16.* and they that walk in the spirit, according to the law, are not (with the Apostle) under the law, which cannot, without flat contradiction, be meant of not being under the repressive or directive power of it; and it would be a miserable weak motive to presse them to love, because all the Law is fulfilled in love, if the law was not to be regarded as any rule of life or of love; for they might upon this ground easily and justly object, and say, What have

we to do vvith the law? If we therefore as well as they, are thus under the law as a rule of life, how are vve, not under as they were? Is it because they vvere under it as preparative means for Christ, and not we? They vvere under the humbling and terrifying preparing work of it, but not we: There are some indeed who think that this use of the Law under the Gospel is but a back-door, or an Indian path, or a crookt-vvay about, to lead to Jesus Christ; but certainly these men know not what they say for the text expressly tells us, that the Scripture hath concluded (not only the Jew) but *All under sime*, that *the promise by faith might be given to them that believe* Gal. 3. 22. So that the law is subservient to faith, and to the promise, that so hereby not only the Jews, but all that God saves might hereby feel their need, and fly by faith to the promise made in Jesus Christ; and verily, if Christ is the end of the law to every one that believes, *Rom. 10.* then the law is the means (not of itself, so much as by the rich grace of God) not only to the Jews, but to all others to the end of the world, to lead them to this end Christ Jesus: If therefore the faithful under the New Testament, are thus under the preparing work of the law as well as those under the Old, How vvere they therefore so under the law, as we are not, and we not under it as they were? I confess the place is more full of difficulties than is usually observed by Writers upon it, only for clearing up of this doubt, omitting many things, I answer briefly, That the children of the Old Testament were under the law and the pedagogy of it, two vvays, after vvich the children of the New Testament are not under it now but are redeemed from it.

1. As the Moral law was accompanied with a number of burdensome ceremonies, thus we are not under it, though they were under it; For we know this law vvvas put in the Ark, and there they vvere to look upon it in that type, if any man then committed any sinne against it, whether through infirmity, ignorance, or presumption, they vvere to have recourse to the Sacrifices and high Priests yearly, and to their blood and oblations: They vvere to pray (which vvvas a Moral duty) but it must be with incense and in such a place: They vvere to be thankful (another Moral duty) but it must be testified, by the offering up of many Sacrifices upon the Altar, &c. They vvere to confesse their sins, (a moral duty also) but

be over the head of the Scape-goat, &c. Thus they
 are under the law, but we are not: And as 'tis usual
 the Apostle thus to speak of the law in other places of
 Scripture, so surely he speaks of it here, for hence it
 is that in the beginning of this dispute, *cap. 3. 19.* he
 speaks of the moral law which was given because of trans-
 gressions; and yet in the close of it, *Gal. 4. 3.* he seems
 to speak only of the ceremonial law, which he calls the ele-
 ments of the world, under which the children were then
 in bondage, as under Tutors and Governours; which im-
 poses thus much, that the children of the Old Testament
 were indeed under the moral law, but yet without as thus
 accompanied with ceremonial rudiments and elements fit
 for each children in their minority: But now in this elder
 of the Church, although we are under the moral law
 in other respects, yet we are not under it as thus accom-
 panied.

2. In respect of the manner and measure of dispensati-
 on of the moral law, which although it had the revelation
 of the Gospel conjoined with it (for *Moses* writ of Christ,
1. 5. 46. and *Abraham* had the Gospel preached to him,
1. 3. 8. and the unbelieving Jews had the Gospel prea-
 ched, *Heb. 4. 2.*) yet the law was revealed & pressed more
 early and strongly, with more rigour and terrour, and
 the Gospel was revealed more obscurely and darkly in re-
 spect of the manner of external dispensation of them in
 those times; there were three things in that manner of
 dispensation, from which (at least, *ex parte Dei revelantis*)
 we are now freed.

1. Then there was much law urged, externally, clearly,
 and little Gospel so clearly revealed, indeed Gospel and
 Christ Jesus was the end of the moral law and the sub-
 stance of all the shadows of the ceremonial law, but
 the external face of these things was scarce any thing else
 than Doing and Law, by reason of which there is a veil
 laid over the hearts of the Jews in reading the Old
 Testament unto this day, as is evident, *2 Cor. 3. 13.* so that
 the inside or end of the moral law being Gospel, and the
 outside & means appointed to this end being law, hence
 the Gospel was then less clearly, and the law was more
 early revealed in those times; to say that Jesus Christ
 and his benefits, or eternal life were then dispensed under a
 covenant of works, or *sub conditione perfectæ obedientiæ* (as
 the eminent Worthies affirm) is such an error which
 wise

wife and able men might easily fall into by seeing how much law was revealed and urged in those times; though the law simply considered in it self contained no matter of the Covenant of vvorks, yet considered relatively in respect of the people of God, and as they were under *Abrahams* Covenant of grace, so it was given to them as a rule of perfect righteousness, by both which they might the better see their own weakness and unrighteousness and fly to Christ; and therefore the Apostle, *Gal. 3. 12* calls the promise which was made to *Abraham*, the Covenant, and gives not this title to the law, but calls it the law which (he saith) could not disannul the Covenant, confirmed in Christ: and although it be propounded to them in way of Covenant, *Exod. 19. 5*. yet this is to be understood (as some think) of Evangelical keeping Covenant, not of Legal; or if of Legal, yet then it is not propounded simply as a Covenant of vvorks, to convey Christ to them, but *ex hypothesi*, or upon supposition, that if they did think to be Gods people, and have him to be their God, they were doing (as *Junius* observes the carnal Jews did think and hope so to have him, and as that young man thought, *Mat. 19. 17*. as *Chamier* observes) that then they must keep all these Commandments perfectly, and to be accursed if they did not continue therein: I dare not therefore say that Christ and eternal life were dispensed in a Covenant of vvorks, under which Covenant the Jews were shut in the old Testament times; but rather this, that the law was more strongly pressed as a yoke upon their shoulders, and that this law which contains the Covenant of vvorks was more plentifully revealed and insisted on, and the Gospel more sparingly and darkly: but now in Gospel times the day star is risen (though in few mens hearts) yet in the doctrine and clear revelation of it therein, and therefore the Gospel is called the *mystery hidden from ages and generations past, but now is made manifest to his Saints*, *Col. 1. 26*. which cannot be meant as if they had no knowledge of it, for *Abraham* saw Christs day, and there is a cloud of witnesses in the Old Testament vvho died in faith, *Heb. 11*. but not such clear knowledge of it as now: they were therefore then under the law as servants (because so much working and doing was urged and chiefly revealed) but indeed vvere sons and heirs: but vvee now are not so under it, but are as sons having the Lord Jesus and our fathers face in him clearly revealed, and faith in him chiefly

by and most abundantly urged in his blessed Gospel : thus the Apostle tells us in this Text, *Gal. 4. 1.* with that the heirs of the Promise under the Old Testament were as servants, but by Christs comming we are as sons; look also as they are said to be under the Law, not as if they had no Gospel revealed, or no use of Gospel, but only because the Gospel was more dark-revealed, and the Law more plentifully urged, so we said not to be under the Law, not as if there was no use, or no use of the Law belonging to us, but because the Gospel is more clearly revealed, and the Law externally so proposed and imposed as it was upon us.

The Law was a Schoolmaster, Tutor and Governor to lead them unto Christ to come, for so the Apostle tells in this place, *Gal. 3. 23.* that before faith came, we were kept under the Law, unto the faith which should afterwards be revealed: Thus the Ceremonial Law pointed to Christ to come, the Moral Law discovered mans sin and misery, and need of Christ who was to come; nay, all the ceremonies were made with reference to Jesus Christ to come: but now the fulnesse of time being come, that the Kingdom of God is come, now we are no longer under the Law in this manner, neither Ceremonial or Moral Law of any use to us to lead us unto Christ to come, for Christ is already come: and hence it is, that Believers are said to be rather under the Gospel than under the Law, and Believers under the Old Testament to be rather under the Law than under the Gospel: because though these had the efficacy of Christs Redemption, yet they were not actually redeemed, because the Redeemer was not yet come into the flesh, and in this respect they were under the rigour of the Law, and hence it was that they should be handled as servants, and the curse and curse thereof principally revealed: but now Christ being come, and having actually redeemed us, the curse being taken away (not only virtually but actually) made ineffectualnesse and a curse for us: now therefore is the time that we should see Christ Jesus with open face, and principally concerning faith and the fathers love in Christ: now Christ is revealed chiefly (being come) the end of the Law, then the Law was revealed chiefly (Christ not yet come) as the means to this end: look therefore as the promise before Christ, of which the Apostle speaks

speaks, *Gal. 3. 17, 18, 19, 21, 22.* vvas fulfilled in Christ being come, (as Divines speak) rather than abolished, and yet abolished as it vvas a promise of grace to come: so the moral law is rather fulfilled than abolished in Christ being come, and yet as it did lead unto Christ to come, it is abolished to us now under the Gospel.

3. The law being principally revealed, and yet so revealed as to lead unto Christ Jesus to come, hence arise a third thing of the law, from vvhich vve are now delivered, viz. they were therefore under more terrour and fear of the law, than we are (on Gods part revealing the Gospel more clearly) in these times; and therefore saith the Apostle, *Gal. 4. 4, 5, 6.* that when the fulnesse of time came, God sent his Sonne to redeem us from under the Law, that we might receive the adoption of Sonnes, and thereby the Spirit of Adoption, crying, *Abba, Father*: could not they who were Sons under the Law call God Father? yes verily doubtless thou art our Father, say they, *Isa. 63. 17.* but they having lesse light, they had more fear and lesse the Spirit of Adoption, I say still (*ex parte Dei revelantis*) than we have in these days: We are not therefore so under the law, i. the fear and terrour of the law as they were: the summe of all this is, that although we are not so under the law, 1. so accompanied, and 2. so dispensed, as they were under the Old Testament, yet this hinders not but that we are under the directive power of the Law as well as they.

Thesis 109.

109.

The Apostle speaks of a law written and engraven on stones, and therefore of the moral law, which is now abolished by Christ in the Gospel, *2 Cor. 3. 6, 7, 11, 13.* The moral law therefore abolished as a rule of life now no verily, but the meaning of this place is (as the former *Gal. 3. 25.*) for the Apostle speaking of the moral law by a Synecdoche, comprehends the ceremonial law also both vvhich the false Teachers in those times urged as necessary to salvation and justification at least together with Christ, against vvhom the Apostle here disputes: the moral law therefore is abolished first as thus accompanied vvvith a yoke of ceremonies, secondly, as it vvas formerly dispensed, the glorious and greater light of the Gospel now obscuring the lesse light under the law, and therefore the Apostle *ver. 10.* doth not say, that there was no glory shining in the law, but it had no comparative glory

in this respect, by reason of the glory which excelled lastly, the Apostle may speak of the moral law, considered as a Covenant of life which the false teachers urge in which respect he calls it the Ministry of death, and better which killeth, and the Ministers (who were called *Pharisei* and *Minei*, as Bullinger thinks) the Ministers of death, which although it was virtually abolished to the living Jews before Gospel times (the virtue of Christs extending to all times) yet it was not then abolished till until Christ came in the flesh, and actually understood to fulfil this Covenant for us to the utmost farthing of and suffering which is exacted, and now it is abolished both virtually and actually, that now we may with face behold the glory of the Lord as the end of the or righteousness to every one that doth believe.

Thesis 110.

Gospel under which believers now are, requires no doing (some) for doing is proper to the law; the law promiseth & requires conditions: but the Gospel (say they) promiseth the condition, but requires none, and therefore a believer is wholly free from all law: but the Gospel and Law are two ways, 1. Largely, the Law for the whole doctrine contained in the Old Testament, and the Gospel for the doctrine of Christ and the Apostles in the New Testament. 2. Strictly, the law *pro lege operum* (as Chamier dissolveth) & the Gospel *pro lege fidei*, i. for the law of faith: the law of works strictly taken is that law which reveals the law of God & eternal life upon condition of doing or of strict obedience: the law of faith strictly taken is that doctrine which reveals remission of sins, reconciliation with by Christs righteousness only apprehended by faith: the Gospel in this latter sense excludes all works, & requires no doing in point of justification & remission of sins from God, but only believing: but take the Gospel largely the whole doctrine of Gods love & free grace, & so the Gospel requires doing: for as 'tis an act of Gods free grace to create a man without calling for any works thereunto; so an act of the same free grace, to require works of a personified, & that such poor sinners should stand before the face of God on his throne, to minister unto him, & serve him with righteousness and holiness all the days of our lives, Tit. 2. & for any to think that the Gospel requires no condition is a sudden dream against hundreds of Scriptures, which are in conditional, yet evangelical promises, & against the judge-

Bullinger. in loc.

110.

Chamier de oper. Neceff. c. 3.

2. 2

judge-

judgement of the most judicious of our Divines, who in
 pure against Popish Writers cannot but acknowledge the
 only thus, *viz.* conditions & promises annexed to obedience
 are one thing (saith learned *Pemle*) & conditions anne
 to perfect obedience are another: the first are in the Gospe
 the other not: works are necessary to salvation (saith *Ch*
er) *necessitate presentia*, not *efficientia*; and hence he ma
 two sorts of conditions, some *antecedentes* vvhich vwork
 merit salvation, and these are abandoned in the Gospel,
 thers (he saith) are *consequentes*, which follow the state
 man justified, and these are required of one already ju
 ed in the Gospel: there are indeed no conditions requir
 of us in the Gospel, but those only vvhich the Lord him
 shall or hath vvvrought in us, and vvhich by requiring o
 he doth work, vvill it therefore follow, that no condit
 is required in us; but because every condition is promise
 no verily, for requiring the condition is the means to vv
 it (as might be plentifully demonstrated) and means a
 end should not be separated. Faith it self is no anteced
 condition to our justification or salvation, take anteced
 in the usual sense of some Divines for affecting or merit
 condition, which *Junius* calls *essentialis conditio*: but t
 antecedent for a means or instrument of justification, &
 ceiving Christs righteousness, in this sense it is the only
 tecedent condition which the Gospel requires therein,
 cause it doth only *antecedere* or go before our justificati
 (at least in order of nature) not to merit it, but to receive
 not to make it, but to make it our own, not as the matter
 our righteousness, or any part of it, but as the only mea
 of apprehending Christs righteousness, which is the on
 cause why God the Father justifieth, & therefore as Chri
 righteousness must go before, as the matter and movi
 cause of our justification, or that for vvhich vve are justi
 ed; so faith must go before this righteousness as an instr
 ment or applying cause of it, by which we are justified
 that is, by means of which we apply that righteousness
 vvhich makes us just. 'Tis true, God justifies the ungodly
 but how? not immediately without faith, but mediata
 by faith, as is most evident from that abused text, *Rom. 4.*
 When works and faith are opposed by the Apostle in poi
 of justification, affirming that we are justified by faith n
 by works, he doth hereby plainly affirm, and give that
 faith vvhich he denies to works; look therefore as he d
 nies vworks to be antecedent conditions of our justificatio

firmes the conerary of faith, which goes before our justification, as hath been explained: and therefore as doe we hath been accounted good Law, or the Covenant of works, so *believe and live* hath been in former times accounted good Gospel, or the Covenant of grace, until now in this vvild age hath found out new Gospels that Paul the Apostles did never dream of.

Thesis 111.

A servant and a son may be set to do the same work, and the same rule given them to act by; but the *motives* to their work, and the stripes and punishments for neglect of their work, may be various and divers; a son may be bound to it, because he is a son and beloved; a servant is bound to do the same work, because he is hired & have wages; if the son neglect his work, his punishment is only the chastisement of a father for his good; if a servant be faulty, he is turned quite out of doors: So all Believers in Christ, and those that are out of Christ, have divers and various motives to the obedience of the Law of God, yet these do not vary the rules; the law of God is a rule to them both, although they that be out of Christ are bound to it by nothing but fear and hope of wages to urge them, & those that are in Christ should have nothing but the love of God, and the heart-bloud mercy of a tender Savior Redeemer to compel them: the one may be bound to do it so they may live, the other may be bound to do it so they do live; the one may be bound to do, or else shall be justly plagued, the other may be bound to do it, or else they shall be mercifully corrected: It is therefore a meer feebleness to think (as some do) that the rule is changed, because the motives to the obedience of it, and punishment for the breach of it, are now (in a Believer) changed and altered; for the Commandments are changed from Christs love, may bind strongly, yea most strongly to do the same thing vvhich the same Commandments propounded and received in way of hire, may bind to.

Thesis 112.

Some think that there is no sin but unbelief (which is a sin against the Gospel only) & therefore there being no sin against a Law (Christ having by his death abolished all them) the Law is no longer a rule to them. An adulterous and an evil generation, drunk with the cup of the wine of the wrath of God, and strong delusion, do thus argue: Are drunkenness, idleness, lying, cheating, vvitchcraft, oppression, theft, buggery,

111.

112.

buggery, no sins, and consequently not to be repented of, watcht against, but only unbelief? Is there no day of judgment, wherein the Lord will judge men (not only for belief) but the secrets of all hearts, & whatever hath been done in the body, whether good or evil, according to *Pa* Gospel? *Rom. 2. 16. 2 Cor. 5. 10.* How comes the wrath of God to be revealed from heaven, not only against unbelief, but against all unrighteousness & ungodliness of man? *Rom. 1. 18.* If there was no sin but unbelief, how can all the Jews and Gentiles become guilty before God, that so they may believe in the Gospel (as 'tis *Rom. 3. 21, 22, 23, 24.* they are all guiltlesse until unbelief comes in? There is sin indeed vvhich shall condemn a man in case he shall not believe; but vvvill it follow from hence, that there is no sin in man but only unbelief? A sick man shall not die in case he shall not receive the Physick vvhich will recover him; but doth it follow from hence, that there is no sickness in him, or no such sickness vvhich is able to kill him, but only his refusing of the Physick? surely his refusing of the Physick is not the cause of his sickness which was before, nor is it natural (for that his sickness is) but only the moral cause of his death. Sin is before unbelief comes, a sick sinner before a healing Saviour can be rejected; sin kills the soule; it was naturally, unbelief morally; no sin shall kill or condemn us if we believe; but doth it follow from hence, that there is no sin before or after faith, because there is no condemning sin unless we fall by unbelief? No such matter yet such is the madness of some Prophets in these times, who to abandon, not only the directive use of the law, but also all preparing and humbling work of the law, and to make mens sinning the first foundation & ground of believing, do therefore either abolish all the being of any sin beside unbelief, or the condemned estate of a man for any sin, until he refuse Christ by unbelief; for perishing which pernicious doctrine it had been well for the world if they had never been born. *Thesis 113:*

113.

One would wonder how any Christian should fall into the pit of perdition, to deny the directive use of the law to in Christ, if either they read *Pf. 219.* with any favor, or the Epistle of *John & James* with any faith; in which the law is highly commended, and obedience thereto urged as the happiness & chief evidence of the happiness of man; that certainly the root of this accursed doctrine is either a loose heart, which is grown blind and bold, and a

of a liberty, not so much from the law of sin, as from law of God; or if the heart be sincere in the main, yet it is the holy Scriptures at present, and makes little conce of judging in the matters of God according unto; for if it did, it could hardly fall into this dirty ditch, of which the good Lord deliver, and out of which I persuade he will deliver in time all those that are down: for I much question the salvation of that man, who lives and dies with this opinion: and as every error is full, so this is in special; for from this darkning the live use of the moral law, arise (amidst many others) ensuing evils, which are almost, if not altogether, y to the souls of men; they are principally these 3.

Thesis 114.

first is a shameful neglect (in some affecting foolishly some of new Testament Ministers) of a wise & powerful thing of the law, to make way by the humbling work of the glorious Gospel, & the affectionat entertainment of: for through the righteous judgment of God, when we begin to abandon this use of the law as a rule, abolish much more readily this use of the law to prepare thereby for the receiving of Christ: I know there are some who acknowledge this use of the law to be our duty not to prepare; but how long they may be orthodox the one, who are heterodox in the other, the Lord knows; for I find that the chief arguments against the do strike strongly against the other also: Its an easie to cast blocks before the blind, & to cast mists before the of the clearest truth, and to make many specious of New Testament Ministry, free grace & Covenant; this supposed legal way & preparing work; but as they that have found & felt the fruit and comfort of humbling way (for which I doubt not but that hundreds & thousands are blessing God in heaven that they heard of it) do certainly & assuredly know, that men (at least doctrines in this point) are not of God: word in these mens mouths being flat contrary to the will, & the for ever to be adored work of God in their

When the Spirit comes, his first work (if Christ be believed) even when he comes as a Comforter, is, since the world of sin, Joh. 16. 9, 10. which we know by the law, Rom. 3. 20. and shall the Ministers (not better but of the Spirit) refuse to begin here? Especially these times of vanity, contention, confusion,

H

famine,

114

famine, sword, & blood, wherein every thing almost cries
 loud for sackcloth, and therefore not for tiffany and silk
 Sermons: As if this corrupt & putrifying age stood only
 need of sugar to preserve & keep them sweet from smelling
 As if sublime notions about Christ & free grace, Coven
 of grace, love of the Father, the kingdom within, & Chri
 an excellencies & privileges, were the only things
 age stood in need of, & not in any need of searchings w
 candles, terrors, shakings, sense of sin, or forewarnings
 vvrath to come: As if this old world did need no Noah
 foretell them of floods of fire and vvrath to come: Or a
 the men of *Sodom* & Princes of *Gomorah*, should do well
 mock at *Lot* for bidding him to hasten out of the city,
 cause God would destroy it: As if the spirit of *Paul* in th
 times should not know the terror of the Lord, & therf
 perswade men, *2 Cor. 5. 10, 11.* but only the love & free gr
 of the Lord Jesus, and therefore to exhort men, nay rat
 therefore to relate to men stories & notions about free gra
 general redemption, the mystery of the Fathers love, t
 the Christ in you and in the spirit (not the person of Ch
 or Christ in the flesh) the hope of glory: What will
 Lord Jesus one day say to these sleepy watchmen, that
 ver tell the secure world of their enemies at the door
 find divers colors and pretences for this course of daubi

1. Some say this savors of an Old Testament spirit, which
 wont to wound & then to heal, to humble and then to raise
 preach law and then Gospel; but now we are to be Ministers
 the New Testament, and let no law be heard of. I confesse th
 that preach the law as the means of our justification, &
 the matter of our righteousness without Christ, or toget
 vvith Christ, as the false teachers did, *2 Cor. 2. 6.* may we
 called (as *Paul* calls them) Ministers of the letter, not of
 Spirit, of the Old Testament, not of the New; but to pre
 Christ plainly & vvith open face the end of the law, &
 preach the law as the means to prepare for, and adva
 Christ in our hearts, can never be proved to be the old
 Testament Ministry, or to put a veil upon mens hearts
 they cannot see the end of the law (as the Old Testam
 veil did, *2 Cor. 3. 14.*) but it is to take away the veil of
 conceit of mans own strength & righteousness, by see
 his curse, that so he may fly to the end thereof the Lo. Je
 and embrace him for righteousness: For the Apostle d
 not call them Ministers of the letter & of the Old Test
 cause they did preach the law to the humble & lead u

because they preached the law for righteousness with-
Christ, whom he calls the spirit, v. 17. and therefore calls
the Ministers of the letter, & their Ministry of death
condemnation; there is something in the law which is
of perpetual use, and something which is but for a time: the
activa legis (as some call it) i. the force of the law to
bind and curse, to hold a man under the curse, and to
hold a man under the power of sin, which the Apostle calls
the *strength of the law*, 1 Cor. 15. 56. is but for a time, & is but
pertinent to the law, and may be separated from it, and is
abolished indeed from it as soon as ever the soul is in Christ,
8. 1. he is then free from the obligation of it to per-
sonal & perfect obedience to it, that so he may be
also free from the malediction and curse of it, if he be not
unjust; But that which is of perpetual use in it, is not only
the repressive power of it, but this preparing and humbling
work of it; for if all men by nature, Jews and Gentiles, are
not to be puffed up with their own righteousness, & to bless
themselves in their own righteousness, and so to feel no such
want of Christ, then this humbling work of the law to slay
of all their fond conceits & foolish confidence in their
own righteousness, and to make men feel the horrible na-
ture of sin, by revealing the curse and malediction due to
it of moral & perpetual use: And hence it is, that though
the Gospel strictly taken (as is intimated *Thesis* 1 10.) hath
no power properly in it, because thus it reveals nothing
of reconciliation through Christ's righteousness applied by
the Gospel largely taken, for that doctrine which
is the glad tidings of Christ already come, so there is
power in it, because in this respect the Gospel makes use
of the law, and confirms what is moral & perpetual there-
of: the sin and terror which the Gospel (largely taken)
makes use of out of the law, are but subservient to the Go-
spel strictly taken, or for that which is principally or more
largely Gospel, for thereby the righteousness & free grace
of the Lord Jesus, and preciousness and greatness
thereof are the more clearly illustrated: The law of it
condemns and kills, and rather drives from Christ than
draws to Christ; but in the hand of the Gospel, or as Christ
uses it, so it drives the soul unto Christ, and (as hath been
said) is the means to that end: and 'tis a most false and
misleading doctrine to affirm that love only draws the soul
to Christ, unlesse it be understood with this caution and
restriction, love as revealed to a sinner, and condemned for

Cham. de Oper.
Neces. cap. 4.]

fin; which sin and condemnation as the law makes know
so the Gospel makes use of to draw unto Christ : If inde
the Gospel did *vulnerare ut vulneraret*; i. wound that it m
wound & terrifie only (which the law doth) then it (sa
Chamier) was all one with law (w^{ch} *Bellarmin* pleads fo
but when it wounds that it may heal, this is not contra
but agreeable to the office of a good Physician, whose ch
work is to heal, and may well suit with the healing Mi
stry of the Lord Jesus; & hence we see, that although Chr
was sent to preach the Gospel, yet he came to confirm t
law in the Ministry of the Gospel, and therefore shews t
spiritual sins against the law more clearly, and the hea
plagues for the breach of it more fully, then the Scribe
Pharisees : he that is angry with his brother is a murder
and he that calls him fool is in danger of hell fire, *Mat. 5.*
Peter was no Minister of the Old Test. because he first co
vinced and prickt the Jews to the heart for their murder
Christ Jesus. *Paul* was no such Minister neither (when
he would evince our justification by Christs righteousness
only) in that he begins and spends so much time in p
ving Gentiles and Jews to be under sin & wrath, nor wi
standing all the excuses of the one, and priviledges of
other; as appears in his 3. first chap. to the *Rom.* but he
in they were Gospel preachers. Nor can it with any col
of reason bee thought that the Prophets in the Old Te
were herein Ministers of the letter, viz. when they did f
wound and then heal, first humble by the law, and th
revive by the Gospel. *M. Saltmarsh* hath been so blin
with this notion of the Old Test. Ministry, that to m
this use of the law in preaching the Gospel, or to h
forth the promises of grace to them that are qualified w
the grace of the promise (as the Old Test. Prophets d
is to give (as he thinks) the wine of the Gospel burn
hot, as the covetous gentleman did to his guests, and a
ther (whom I spare to name) professeth, *That the Old T*
(because it urgeth the law to humble) containeth little g
news, but much bad news; but now when Christ saith, Go p
the Gospel, thereby he would have them (he saith) Ministr
of the New Test. to preach glad tidings (nothing but Gosp
but no bad tidings (not a jot of the law) until men positively
jest the glad tidings of the Gospel. If these men speak tr
then neither *Peter* in his preaching, nor *Paul* in his writ
nor Christ himself in his Ministry were Ministers of the N
Test. but did overheat their wine, & preach much bad

to the people of God: Verily if this stuff be not repen-
of, the Lord hath a time to visit for these inventions.
Some object, *Gal. 3. 24, 25. That the children of the Old*
were under the law, as their pedagogue to lead them to
it; but now (the Apostle saith) we are no longer under this
law-master, who are Sons of God in the New Test. Be it so
the Sons of God under the New Test. are past the ter-
ing of this Schoolmaster: is it not therefore the work of
New Test. Ministry to preach the law unto servants and
to sin and Satan in New Test. times? No (saith the
Author) for this is to preach bad news; this is no good
to say, *Thou art condemned for these things, for the Gospel*
thus, Thou poor drunkard, thou proud woman, here is a
new God that hath loved thee, & sent Christ to die for thee,
Ministers to make it known to thee, and here is everlasting
life by him only, because thou art a sinner; thou art now
free from damnation: fear not that, Christ hath loved thee, ther-
by him; if not, thou shalt not be damned, that is done away
fully, &c. I would know whether a proud woman,
poor drunkard, a villain, who never yet believed, are in
of condemnation, I or no? I have read indeed, that
there is no condemnation to them that are in Christ, Rom. 8. 1.
never of any such freedome to them that are out of
it, unlesse it was only in destination and merit; and I
read that *we are by nature children of wrath, while*
in sin, Eph. 2. 1, 2, 3. but never of this, viz. that we are
free while we be in our sin, much less that we are to
leave this, because we are such: If therefore such persons be
in a state of wrath and death, and condemnation, is not this
the old false Prophets, crying peace, peace, & salvation,
where there is no peace? There is no peace to the wicked, saith
Isa. 48. ult. Isa. 57. ul. This is truth before they reject
the Gospel, is it not? This the law saith (say some) true, but
is this confirmed by the Ministry of the Gospel also? To
He that believes not, the wrath of God abides upon
him, &c. & c. it was upon him before he did believe,
when he believes not, it abides where it did: Must the
Ministers of the New Test. therefore preach lies & falshoods,
to all proud women, & poor drunkards, and villains, be-
cause they refuse the Gospel by unbelief, that the Lord Jesus
loves them, & that they need not fear condemnation, when
Scripture hath shut up all men under it, that the promise
of life might be given to those that believe, and them on-
ly? What is this Gospel Ministry but to tell men they are
sinners, and not sick to death, but healed before they come

to the Physician, the Lord Jesus? surely that is Gospel Ministry which advanceth Christ, not only in word, but in power in the hearts of poor sinners; but doth this Ministry advance the Physicians custome and honour, which where it cometh must first tell all the crue of wretched drunkards, profane persons & villains, that they are already well and whole, loved and pardoned, blessed and saved, before ever they come to the Lord Jesus? suppose therefore (as some may say) that servants & slaves to sin may have the Law preached to them, yet the sons & children of God have no use of it: that respect now; 'tis true, I grant, not as the servants have under the N. Test. nor yet as the sons of God had under the Old, for the children of God under the Old Test. had none of this Schoolmaster to lead them to Christ to come, and *ad Christum typicum*, i. to Christ typed out in sacrifices and oblations, high Priest and Altar, and so it led them to Christ afar off, and as it were a great way about; but it doth not follow, that there is no use of the law therefore to be; the Schoolmaster still to lead unto Christ immediately & at hand to come; those that are servants to sin under the New Testament have need of the law to shew them the condemnation and curse under which they lie by nature, and are now actually under: but the sons of God, (for whom Christ is made a curse) are not thus under it, and therefore have not this use of it, but only to shew that curse and condemnation which they do of themselves deserve; and therefore the holy apostle, when he was in Christ, and did live unto God, shewes us how he did live unto God, viz. by dying to the law, and how he did die to the law, and that was by the law, i. as it did shew him his condemnation; he did live unto God in his justification; as it did shew him his sin, & weakness, it made him die unto it, and expect no life from it, and so live unto God in his sanctification; for so the words are, *I through the law am dead to the law, that I may live unto God*, Gal. 2. 19. the issue therefore is this, that if the doctrine be taken strictly *pro lege fidei* (as Chamier calls it) or that doctrine which shews the way of mans righteousness & justification only, there indeed all the works of the law, all terrors and threatnings are to be excluded, and nothing else but peace, pardon, grace, favour, eternal reconciliation to be believed & received; and therefore its no New Testament Ministry to urge the law, or to thunder out any terror herefor in this sense its true (which is commonly received) that in the law there are terrors, but in the Gospel none; but

Gospel be taken largely for all that doctrine which
 shews glad tidings of Christ already come, and shews the
 love of God in the largest extent of it, and the illustrations
 and confirmations of it from the law, then such servants of
 Christ, who hold forth the law to make way for
 it, and to illustrate Christ's love, must either be account-
 ed New Testament Ministers, or else (as hath been shewn)
 it Jesus and his Apostles were none.

Thesis 115.

The second is a professed neglect, and casting off the work
 of penitance and mourning for sin; nay, of asking pardon
 of God: for if the law be no rule to shew man his duty, why
 should any man then trouble himself with sorrow for any
 sin? or if it be no rule to him, how should any thing be sin
 to him? and if so, why then should any ask pardon of it, or
 mourn under it? why should not a man rather harden his
 heart like an Adamant, and make his forehead brass, and
 go on unto the death, against the feeling of any sin? but
 if this doctrine is more cross to the Spirit of grace in Go-
 d's times, then this? which is a Spirit of mourning, Zach.
 10, 11. what doctrine more cross to the command of
 God from heaven, then this? who writes from heaven to the
 church of Ephesus, to remember from whence she is
 fallen, and repent, Rev. 2. 5. what doctrine more cross to the
 example of holy men, then this? who after they were con-
 demned, then repented and lamented most of all, Jer. 31. 18,
 Cor. 7. 9, 10, 11. what doctrine more cross to the sal-
 vation of souls, the mercy of God, and forgiveness of sin? for
 the promise runs, if we confesse our sins, he is faithful and
 will forgive us our sins, 1 Joh. 1. 9. what doctrine so cross
 to the Spirit of the love of Christ shed abroad in the heart,
 when a man's sins are greatest (which is after conver-
 sion) because now against more love and more nearness to
 Christ? that now a believers sorrow should be least
 and his grief and macerating? sorrow indeed is loathsome, but
 if sorrow is sweet and glorious; doubtless those mens
 griefs is exceeding great, who know not how to re-
 joice in joy and sorrow in the same subject, who cannot
 with one eye behold their free justification, and therein
 rejoice, and the weakness and imperfection of their
 justification with another eye, and for that mourn.

Thesis 116.

The third thing is, a denying sanctification the honour
 of a faithful and true witness, or clear evidence of our ju-
 stification.

115.

116:

Pſ. 119. 4, 5.

1 John 2. 3, 4.

& 3. 14.

2 Theſ. 2. 13, 14

Iſa. 38. 3.

1 Theſ. 1. 4, 5, 6

ſification; for if a believer be not bound to look unto the law as his rule, why ſhould he then have any eye to his ſanctification? which is nothing elſe but our *habitual conformity* to the law, as inherent corruption is nothing elſe but *habitual diſagreement* with it: although ſanctification be no proof of our righteouſneſs before God, and in this ſenſe is no evidence of our juſtification, yet there is ſcarce any clearer truth in all the Scripture than this, *viz.* that it is an evidence that a man is in a juſtified eſtate; and yet this level which denies the law to be a Chriſtians rule of life, has ſoured ſome mens ſpirits againſt this way of evidencing. *is a doubtful evidence* (ſaith Dr. Criſp) *an argument, not evidence, it is a carnal and an inferiour evidence, the laſt at the leaſt, not the firſt evidence; it is an evidence, if juſtification be firſt evident* (ſay Den and Saltmarſh) ſome men may be led to theſe opinions from other principles than a plain denial of the directive uſe of the Law, but this I fear lies undermoſt; however let theſe two things be examined.

1. Whether ſanctification be a doubtful evidence.

2. Whether it be a carnal, inferiour, and may not be firſt evidence.

Theſis 117.

117:

If to be under the power and dominion of ſin & Original corruption, be a ſure and certain evidence of actual condemnation, ſo that he that ſaith he knows Chriſt and has fellowship with him, and yet walks in darkneſs, and keeps not his Commandments, is a liar, 1 *Joh.* 1. 6. & 2. 4. why may not ſanctification then (whereby we are ſet free from the power of ſin) be a ſure and certain evidence of our actual juſtification? for hereby we know that we know him, if we keep his Commandments, 1 *Jo.* 2. 3. whereby it is manifeſt that the Apoſtle is not of their minds who think the negative may be true, *viz.* that they that keep not Chriſts commandments are in a ſtate of perdition, but they will not make the affirmative true; *viz.* that they that keep his Commandments may thereby know that they are in a ſtate of ſalvation: Jeſus Chriſt be ſent to bleſs his people in turning them from their iniquities, Act. 3. ult. then they that know they are turned from their iniquities by him, may know certainly that they are bleſſed in him; and if they be not thus turned, they may know certainly that they are yet accuſed; If godlin hath the promiſes of this life, and that which is to come 1 *Tim.* 4. 8. and if the free grace and actual love of God be revealed clearly to us only by ſome promiſe, how then can ſanctification be a doubtful evidence?

tification (so near akin to godliness) excluded from being evidence? is there no inherent grace in a believer? no inherent sanctification can be a true evidence? yet thus some do think; but what is this but an open grace-profession, that every believer is under the power of present sin, if he hath not the being of any inherent grace? if there be any inherent grace, yet it is (say some) so mixed with corruption, & is such a spotted & blur'd evidence, that man can discern it? I confess such an answer would well become a blind Papist who never knew where grace grew. So they dispute against *certitudo salutis certitudine fidei*, when the conclusion of faith ariseth from such a proposition the Word of God, and the assumption the testimony of his Spirit to a mans own experience of the work of God (is heart) but it ill beseems a Minister of the Gospel of Christ to plead for such Popish ignorance in a Christian as to see no farther then his own buttons, & that cannot discern by the Spirit of God the great and wonderful change from darknes to light, from death to life, from Satan to God, the visible work of God, and graces of the Spirit of God, the gifts (which the Apostle calls love) *are freely given to them* *God*, 1 Cor. 2. 12. *Peters* was imperfect, blotted, & mixed, yet he could say, *Lord, thou knowest I love thee*, Jo. 21. 17. A poor doubting mourning man in the Gospel had some light, & was able to see it, and say certainly, *Lord, I believe, my unbelief*. Could *Paul* discern (without extraordinary revelation, because he speaks as an ordinary Christian) an error man, and a law in his mind, delighting in the law of God, yet mixed with a law in his members, leading him captive into the law of sin, and cannot we? & yet the Dr. doth find such stains upon sincerity, universal obedience, love to brethren, &c. and heaps up the same cavils against the holiness of them in the souls of the Saints, as the devil himself daily doth by sinful suspicions and suggestions, when God hath him loose for a season to buffet his people, that so they may never know (if it were possible) what great things the Lord hath done for their souls: and whoever reads his book shall find that he makes a believer such a creature as cannot certainly whether he be a sincere-hearted man or an erroneous hypocrite, whether he be under the power of sin & Satan or not: whether one man can be discerned from another to be a saint or a devil, or whether he hath any charity & love to them that are Saints from them that are not: and so goes on to befool and non-plus and puzzle the people of God.

God (as the story relates of the *German* woman, desirous to rid the house of her husband) who first making him drunk and casting him into a sleep, did so shave him, & dress him and cut and clip him, that when he awaked, he knew not what to think of himself, or to say who he was: for looking upon and in himself, he thought he was the w^{omans} husband, and yet by his new cut and habit, he almost believed that he was a Friar, as his wife affirmed: Sanctification is an evidence alway in it self of a justified estate, though it be not alway evident unto us, and therefore wh^o though a Christian sees his sanctification and graces to day and cannot see them, but is doubtful about them, suppose tomorrow? shall he therefore reject it as a doubtful evidence which is ever clear enough in it self, though not alway our discerning? for I would know what evidence can the be of a justified estate, but partly through dimness and weaknesse of faith (which is but imperfect, and therefore mixt with some doubtings all a mans life, sometime or other) and partly through the wise and adored Provisions of God to exercise our faith, but that sometime or other it cannot be discerned? is the immediate testimony of Gods Spirit (which some would make the only evidence alway evident, and the shinings, sheddings, and actings of never suspended, but that by some means or other they will be at a losse? why then should sanctification be excluded as a doubtful evidence, because sometime it is, and at other times not discerned? I know there are some who perceiving the conceived uncertainty of all such evidences, have therefore found out a strange Catholicon for these times, a sure way of evidencing and settling all mens consciences in a way of peace and unshaken assurance of the love of Christ; and therefore they make (which I name with horror) the sight of corruption & sinful perdition, through the promise of the Gospel, the certain and settled evidence of life and salvation, which opinion, the least I can say of it, is that which *Calvin* said in the like case, to be *exundantia in mundum furoris Dei flagellum*. Wo to the dark mountains of *Wales*, and the fat valleys, towns and cities in *England* and sea-coasts and Islands in *America*, if ever this delusion take place: and yet this flame begins to catch, and this infection to spread, and therefore I find *M. Saltmarsh*, and *W. C.* to speak out, and openly to own that which the Familists in former times have either been ashamed or afraid to acknowledge, and that is this, viz. *That the promises of the Gospel*

el do belong to a sinner, quâ sinner, or as a sinner; and that
 aw speaks good news to a righteous man, quatenus a right-
 s man; but the Gospel quite contrary, it is to a man quate-
 a sinner, not as a regenerate man, or as an humble man, or as
 int, or as a believer, but as a sinner; and hence they infer,
 a Christian will never have any settled peace, but be off
 on, as a bone out of joint, in and out, a reed tossed with the
 l, never knit to Christ, if they lay hold on Christ and Gods
 under any other consideration then as to sinners: and there-
 though they see no good in themselves, though they be not
 bled, broken-hearted sinners (as one Preacher tells them) nor
 ving sinners (as another Preacher tels them) yet if they
 themselves sinners, they must know a sinner is the proper ob-
 of the Gospel, & therefore this is ground enough to believe:
 at if the Devil tell a man that he is no Saint, if the soul
 ay, I am a sinner, if the Devil say, thou art an hypocrite, I
 an hypocrite is but a sinner still; though I be not a broken-
 ted, this will be (they say) a refuge of peace to retreat un-
 n all temptations; and when men have learnt this les-
 their souls will not be in and out any more, but have constant
 e: for though they have no interest in Christ as Saints, yet
 have reall interest in the promises of Christ as sinners:
 e also they say, that no Minister is to threaten or declare the
 e and wrath of God against drunkards and sinners as such,
 first Christ be offered in the Gospel, and they refuse him,
 that if any do this, they are Ministers of the Old Test. not
 of New. Sic definit in piscem mulier formosa; let us there-
 see what chaff and what corn, what truth and what
 hood there is in this new Divinity. It is true, 1. That
 Gospel reveals the free grace & love of God, the death
 Christ, and salvation by him for poor sinners, and that all
 e that are or shall be saved, are to acknowledge and
 avate Gods love toward them, in casting his eye upon
 n when they were sinners, notwithstanding all their
 s, this the Scripture every where holds forth, *Rom. 5.*
1 Tim. 1. 15. 2. 'Tis true also, that the Gospel makes an
 e of Christ, and salvation and remission of sins to all
 ers, where it comes, yea, to all sinners as sinners, and
 miserable, yea, though they have sinned long by unbe-
 as is evident, *Hos. 14. 1. Rev. 3. 17. Jer. 3. 22. Isa. 55. 1.*
 re invited to come unto these waters freely without
 ey or price: these things no man doubts of that knows
 Gospel; but the question is not whether remission of
 and reconciliation in the Gospel belong to sinners? but
 whe-

whether they belong to sinners *immediatly* as sinners? whether they are merited by Christs death, and offered out of his rich grace *immediatly* to sinners? but *where* they are actually and *immediatly* their own, so as they may challenge them thus as their own, from this as from full and sufficient evidence, *viz.* because they are sinners and because they see themselves sinners? for we grant that Jesus Christ came into the world actually to save sinners yet *mediatly* by faith, and then they may see salvation that he justifieth also the ungodly; but how? *immediatly*? but *mediatly* by faith, *Rom. 3. 5.* & that where sin abounds grace abounds; to whom? to all sinners? no; but *mediatly* all those only who by faith receive this grace, *Rom. 5. 17.* that the Gospel reveals no actual love & reconciliation *immediatly* to a sinner as a sinner, but *mediatly* to a sinner a believing and broken-hearted sinner; and the Scripture is so clear in this point, that whoever doubts of it, must *con- tinue cum sole*, and we may say to them, as *Paul* to the *Galatians*, *O foolish men, who hath bewitched you that you should not see this truth?* For though Christ came to save sinners yet he professeth that he came not to call the righteous but the sick sinners, *Mat. 9. 13.* though God justifieth the ungodly, yet 'tis such an ungodly man as believeth in him whose faith is imputed unto righteousness, *Ro. 3. 5.* though grace abounds where sin abounds, yet 'tis not to all sinners (for then all should be saved) but to such as receive abundance of grace by faith, *Rom. 5. 17.* although God hold forth Christ to be a propitiation for sinners, yet its expressly said to be *mediatly through faith in his blood*, *Rom. 3. 25.* although the Scripture hath concluded all under sin, that the promise might be given, yet it is not said to be *immediatly* given to sinners as sinners, but *mediatly* to all that believe; and in one word, though it be true that Christ died for sinners and enemies, that they might have remission of sins, (then procured and merited for them) yet we never actually have, nor receive this remission (& consequently cannot see it) as our own, until we do believe; for unto this truth (saith *Peter*) do all the Prophets witness, *the whosoever believeth in him shall receive remission of sins*, *Act. 10. 43.* & hence it is, that as all the Prophets preached the actual favour of God only to sinners as believers, so the Apostles never preached it in New Testament times other wise; and hence *Peter*, *Act. 2. 38.* doth not tell the sorrowful Jews that they were sinners, and that God loved them

that Christ had died for them, and that their sins were
 oned, because they were finners, but he first exhorts
 to repent, that so they might receive remission of sins;
 both *Paul* tell any man that salvation belonged to
 because he is a sinner, but if thou believe with all thy
 thou shalt be saved, *Rom. 10. 5, 6, 7.* if the love of God
 vealed to a sinner as a sinner, this must be either, 1. by
 witness of the law; but this is impossible, for if the
 of God be herein revealed only to a sinner as a sin-
 then the love of God cannot; but the law curseth e-
 sinner, *Gal. 3. 10.* Or 2. by the light and witness of
 Gospel; but this cannot be, for it reveals life and sal-
 vation only to a believer, and confirms the sentence of the
 against such a sinner as believes not, *John 3. 17. 36.*
it believes not is condemned already, not only for unbe-
 (as some say) for this doth but aggravate condemna-
 but also for sin, by which man is first condemned be-
 he believes, if the Apostle may be believed, *Rom. 3. 19.*
 if a man be not condemned for sin before he believe,
 he is not a sinner before he believe, for look as Christ
 taken away any mans condemnation in his death, just
 as he taken away his sin. 3. Or else by the witness
 testimony of Gods Spirit: but this is flat contrary to
 the Apostle speaks, *Gal. 3. 26.* with 4. 6. *ye all the sons*
of God by faith in Christ Jesus, and because ye are sons (not
 as sinners) *he hath sent the Spirit of his Son, crying, Abba, Fa-*
ther. *Gal. 4. 4, 5, 6.* and verily, if the love of God belong to
 sinners as sinners, then all sinners shall certainly be saved,
 (as *quatenus ad omne valet consequentia*) so that by this
 principle, as sin hath abounded actually to condemn all, so
 grace hath abounded actually to save all, which is most
 precious: nor do I know what should make men
 embrace * this principle, unless that they either secretly * *Viz.* that
 that the strait gate and narrow way to life is now so the Gospel
 wide and broad, that all men shall in Gospel times enter in belongs to
 that, which is prodigious, or else they must imagine sinners as
 Arminian universal redemption & reconciliation, and sinners.
 that all men in a salvable and reconciled estate (such as
 before faith, and then the evidence and ground of
 assurance must be built on this false and crazy foun-
 dation, *viz.* Jesus Christ had died to reconcile (and so hath
 reconciled) all sinners.
 that I am a sinner,
 and therefore I am reconciled. If this be the bottom of
 this

No universal
redemption
the ground of
faith.

this Gospel-Ministry and preaching free grace (as doubt 'tis in some) then I would say these things only.

1. That this doctrine under a colour of free grace do as much vilifie & take off the price of free grace in Christ's death, as any I know; for what can vilifie this grace of Christ more, then for Christ so to shed his blood, as that *Peter* & *Abraham* in heaven shall have no more cause to thank Jesus Christ for his love therein, then *Judas* and *Cain* in hell being equally shed for one as much as for the other.

2. That this is a false bottom for faith to rest upon, & gather evidence from: for 1. if *Christ* hath died for all, will then certainly save all: for so *Paul* reasons, *Rom. 8. 3.* and *6. 10.* he hath given his Son to death for us, how shall not but with him give us all other things? and therefore will give faith, and give repentance, and give perseverance, and give eternal life also; which is most false. 2. If he not pray for all, then he hath not died for all, *Joh. 17* which Scripture never yet received scarce the shew of a rational answer, though some have endeavoured it with wiliness.

3. That whereas by this doctrine they would clear the way to a full and settled evidence and Christian assurance, they do hereby utterly subvert the principal foundation of all settledness, and assurance of faith, which is this, *viz.* that if Jesus Christ be given to death for me, then he will certainly give all other things to me, if we be reconciled to God by the death of his Son, much more shall we be saved by his life, if *Christ* hath died, & risen for us, we then shall be condemned: who shall then separate us from God's love? *Rom. 8. 3. 2. Rom. 6. 9, 10.* But if they hold no such principles, I would then know how any man can have evidence of this, *viz.* that God loves him, and that Christ hath died for him while he is a sinner, and as he is a sinner? or how any Minister of the New Testament can say to any man (under the power of his sins and the Devil) that he is not condemned for his sins, but that God loves him, and that Christ hath died for him, without preaching falsehoods, and lies, and dreams of their own heart? for 1. God hath not loved nor elected all sinners, nor hath Christ died for all sinners. 2. If every man be in a state of condemnation before he believe the Gospel, then no man can be said to be in a state of reconciliation, and that God hath loved him until he refuse the Gospel, but every man is in a state of condemnation before he believe, because our Savior ex-

press

ly tell us, that by faith we passe from death to life, *Joh.*
 . and he that hath not the Son, hath not life, 1 *John* 5. 12.
 therefore if those be Ministers of the New Testament,
 first preach to all the drunkards and whoremongers
 villains in a Parish, that God loves them, and that they
 econciled by Christs death, and that they may know
 cause they are sinners, then *let the heavens hear, and*
earth know, that all such Ministers are false Prophets,
 cry *Peace, Peace*, where God proclaims wrath; and
 they acquit them whom God condemns: and if they
 ministers of the Old Testament spirit, who first shew
 their condemned estate, and then present God as
 ch against them, while they be in their sin, that so they
 prize and fly to favour and free grace, then such are
 sters of the Old Testament and not of the New, be-
 e they preach the truth; and if preaching the truth
 n Old Testament Ministry, no wise man then I hope
 desire the new wine, for the old is better: while the
 sleeps, and God is silent, and conscience slumbers, all
 beasts and wild sinners of the world (and many Prea-
 s too) may think that there is no terrour in God, no
 or wrath upon themselves in the midst of the rage,
 ase, and power of all their sins; but when this Lion
 , and God awakens, and conscience looks above head,
 shall then see how miserably they have been decei-
 they may slight sin, abolish condemnation, talk of and
 der at free grace now, and believe easily, because they
 sinners, but certainly they shall be otherwise minded
 Som men may have good ends in preaching Gods free
 e after this manner in the Gospel, and make the Go-
 revelation of Gods actual love to sinners as sinners;
 make a Christians evidence of it nothing else but the
 of his sin, and of his being under the power of it, but
 do they think what Satan the father of this false do-
 e aims at, which are these four things chiefly.

That sanctification, faith, &c. might be no evidence at
 a Christian of a good estate, for this they say is a
 tful evidence, and an unsetting way of assurance; be-
 they will hereby be as bones out of joint, in and out;
 bled to day, and then comforted, but hard-hearted to
 ow, and then at a losse: whereas to see ones self a
 r, that is a constant evidence, for we are alway sin-
 and the Gospel proclaims peace to sinners as sin-

2. That so men may keep their lusts and sins, and yet ke their peace too, for if peace be the portion of a man und the power of sin and Satan; look then, as he may have why may he not keep it upon the same terms: And the fore *W. C.* saith, *That if conscience object, thou art an hypocrite (perhaps truly) yet an hypocrite is but a sinner, Gods love belongs to sinners as sinners:* And if this be the what doth this doctrine aim at, but to reconcile God a Belial, Christ and Mammon? not only to open the do to all manner of wickednesse, but to comfort men there

3. That so he may bring men in time purposely to the more freely, that so they may have the clearer eviden of the love of God; for if Gods love be revealed to sinners as sinners, then the more sinful the more clear eviden he hath of Gods love; and therefore one once intangl with these delusions, was inticed to commit a grosse wickedness, that more full assurance might be attained.

4. That so the true Preaching and Ministry of the Gospel of Gods free grace might be abolished (at least defiled) which is this, *viz.* Thou poor condemned sinner, he is Christ Jesus, and with him eternal remission of sins a reconciliation, if thou believe and receive this grace offered humbly and thankfully; for this is Gospel, *Mat. 28.1 Mark 16.16. Rom. 10. 5, 6, 7, 8. Rom. 3. 24, 25. Acts 8. 3.* And hence *M. W. C.* hath these words, *That if the Gospel hold forth Christ and salvation upon believing (as many, say he, preach) it were then little better tidings then the law.* A wretched and unworthy speech, that when Jesus Christ himself would shew the great love of God unto the world *John 3. 16.* he makes it out by two expressions of it, 1. That the Father sent his only Son; 2. That whosoever did believe, in him (or if they did believe in him) they should have eternal life; The Lord shews wonderful love, that whosoever believe, may have Christ and eternal life by believing; but this doctrine breathing out Gods dearest love by this mans account is little better then law, which breath out nothing but wrath: But why doth he speak thus? Because (saith he) *it is as easie to keep the Ten Commandments as to believe of ones self:* Very true, *as to believe of ones self;* but what is this against the preaching and holding forth Christ and salvation upon condition of believing? For is not this preaching of the Gospel the instrument and means of working that faith in us, which the Lord requires of us in the Gospel? And must not Jesus Christ use th

is for the end? Were not those three thousand brought
Christ by faith, by *Peters* promise of remission of sins
their repentance? Were not many filled with the
Ghost when they heard this Gospel thus preached up-
ondition of believing? *Act. 10. 43.* Doth not the Apostle
hat the Gospel is the power of God to salvation, be-
therein is Christs righteousness revealed (not to sin-
is sinners) but from faith to faith? The condition of
is impossible to be wrought in us by the Spirit, but
ondition of faith (though it be impossible for us to
it in our hearts) yet it is possible, easie, and usual
od to work it by requiring of it, *Jer. 3. 22.* which is
justice to Gods free grace, because faith is purposely
ed and wrought, because it chiefly honours and ad-
th free grace, *Rom. 4. 16.* The promise is of faith that
nt be by grace: If Mr. *W.C.* will not preach Christ
believing, how will he or any man else preach it?
they tell all men that God loves them, and that Christ
lied for them, and that he that gives grace and sal-
will work faith in them? Truly thus *W.C.* seems
m; but if they shall preach so to all sinners as sin-
nd tell them absolutely God will work faith in them
suppose that the Church walls and plentiful and
unt experience would testify against this falshood;
e Scripture testifies sufficiently, that every man shall
ve faith to whom the Gospel is preached: Now I do
n the God and Father of Lights to pity his straying
s, who are led into these deep and dangerous delu-
rough feeble mistake of the true difference between
d New Testament Ministries, and that he would pi-
eople for whose sins God hath let loose these blind-
nd hardning doctrines, by means of which they are
d to receive that as the Gospel of truth, which is
eer lie, and to take that as an evidence of salvation;
n truth the evidence of perdition and condemnati-
hath been shewn.

Thesis 118.

second thing remains to be cleared, whether san-
on may not be a first evidence, and therefore more
carnal inferiour and last evidence, as *M. Saltmarsh*
For if it be (not a doubtful) but a clear and certain
e in itself (as hath been proved) why may it not
t evidence? why may not the Spirit of God who
t in a person justified, first reveal it as an evidence

that he is justified? What mortal man can limit the Spirit of God, to what evidence he shall first bring in to the conscience of a justified estate? For let sanctification be taken in the largest sense, for any work of saving grace wrought in the Elect (whether in vocation to faith, or in sanctification which (strictly taken) follows our justification by faith) and take evidence not for evidence of the object (for Christ Jesus in his free grace must be seen first as ground on which faith rests) but for evidence of testimony to the subject, and then I thus argue, that this first evidence of special actual love in beholding Gods free grace in a sinner;

1. Without the being of faith and other graces.

It is either } Or, 2. Without the seeing of them only, eye looking up only to Christ and grace.

But this first evidence is not without the being of it and holiness; for then it should be to a man actually under the power of sin, and his filthy lusts, and the delusion which hath been already proved in the former Thesis to be a meer delusion: there being no such word of the Gospel which reveals Gods free love and actual reconciliation to a sinner as a sinner, and as under the power of his sins, the Gospel rather reveals the quite contrary; and to firm the witness of the Spirit clears this up, is to present a testimony of the Spirit contrary to the testimony of the word; and yet I strongly fear, and do fully believe, this is the first evidence which men plead for, viz. to Gods love toward them, while they neither see grace any change of heart in them: or have grace, but are under the dominion of their sin.

And on the other side, if any affirm that this evidence is not without the being of grace, but only without the seeing of it, so that a Christians first evidence is the seeing of Gods free grace out of himself, without seeing any sin or grace in himself, and seeing nothing else but sin in himself, this I confess is nearer the truth, but it is an error which leads a man to a precipice, and near unto the fall, for if this be so, then these things will unavoidably follow.

1. That a Christian must see the love of God toward him in Christ, and yet must not see himself to be the person to whom this love only belongs: for (according

very opinion itself) it belongs only to a believer, and that hath the being of grace, and not to a sinner as a

Then a Christian must not see the love of Christ and grace of God by that proposition or testimony of the it which reveals it, and that is this, *Tu fidelis*, thou ever called and sanctified, art freely beloved: and a man must not see his estate good by the light of the it; nay, thus a Christian must receive the testimony the Spirit which assures him that he is loved with understanding the meaning of the Spirit, which is thou sinner as such) but thou believer art beloved: not that hast no grace, but thou that hast the being of it beloved.

Then the first evidence is built upon a meer weakness, nay, upon an untruth and falshood; for it is a meer weakness not to see that which we should see, viz. the of faith and grace in the heart, in which respect the life is sealed, and if any man by not seeing it shall and say, there is no grace, no faith, no sanctification; and now he sees Gods love to such a one, and he himself to be such a one, when he sees Gods free, and hath this first evidence, it is a falshood and an untruth, for it is supposed to be there in the being of it while; suppose therefore that some Christians at first return and conversion to God or afterward, have faith and grace, but see it not in their assurance of Gods (the eminency of the object and good of it swallow- their thoughts and hearts from attending them-) yet the question is *quo jure*, they do not see, nay, do not see & take notice of the being of them in themselves? Is not this a meer weakness and falshood which made the mystery of this first evidence? and in somewhat like *Cusanus* his *summa sapientia*, which he saith to be this, viz. *Attingere illud quod est inattingibile* gibiliter, That a Christian must see and touch Gods love, and yet neither see, nor touch, nor feel any of it in himself, or any being of grace, when in truth he is; in which respect also Gods free grace and love are sealed.

If this be the first evidence, then no Minister, no nor apostle of Christ Jesus, can give any first evidence of Gods love by the ordinary dispensation of the Gospel; for though a Minister may say, Thou art a sinner, therefore

the Lord Jesus *may* save thee, yet he cannot say upon t ground, that therefore the Lord Jesus *will* save him, then every sinner should be saved: No Minister can say any unbeliever, Christ hath redeemed thee, theret believe, or say absolutely Thy sins are pardoned, for t he should preach contrary to the Word which expres tells us, That he that believes not is already condemn No Minister can say, God will work faith in all you are sinners, as hath been shewn; but they can say, T believer art pardoned, thou that art sanctified, art rec ciled, &c. It is therefore an evil speech of one lately print, who calls *That a bastard assurance, arising from i in spirit, which first proceeds from the sight of any gr and thence concludes they are justified and shall be saved.* I would thus argue, that this work of grace (sup love to the Saints, hunger and thirst after righteousness universal respect to all Gods Commandments, &c.) either common to hypocrites and unsound, or elie peculiar to the Elect and sincere: If the first, the cannot be either first or second evidence; it can be evidence at all either without or with seeing, first, *free love to sinners as sinners*; if the second, then ei Gods promise (made to such as are hungry and hum and have a work peculiar to Gods Elect in them) i be false (which is blasphemous to imagine) or else w foever it is seen, whether first or last, it must needs most blessed and sweet, and sure evidence: for w we say that such a work of grace may be a first eviden we do not mean, as if the work simply considered i self could give in any evidence, but only as the free i promise of grace is made to such as have such a work grace; this promise we say to such persons, whenfo they see this work, gives in full and clear evidenc their blessed estate: And if the word of grace to a ner as a sinner, may give in a first evidence (as somei gine) then much more may it give in evidence, wh there is not only the word of grace, but also the Spirit grace, yea the work of grace to assure the conscien and for any to affirm that faith and sanctification are g evidences, if justification be first evident, is but a quir frothy wit; for it may be as safely affirmed on the con ry, that justification is a good evidence, if faith and ctification be first evident; for 'tis not these simply, but promise which is our evidence, which is never to a

as such : I shall therefore conclude these things shewing the true grounds of effectual evidence of the love of Christ.

Thesis 119.

The free grace of God in Christ (not works) is the only foundation of justifying faith, or upon which faith is built, *Rom. 3. 24, 25. 1 Pet. 2. 4, 5, 6. Mat. 16. 18.* This grace therefore must first be revealed by the Spirit of God in the Ministry of the Gospel in order unto faith, *1. 10. 14, 15. Ephes. 1. 13.* which general revelation of grace, some make to be the first evidence on which it rests, and thus far it is true; but now this free grace revealed two ways.

119.

1. In the free offer of it to be our own by receiving it, *Acts 13. Gal. 2. 16.*

2. In the free promise of it revealing it as our own already having actually and effectually received it, *John 1. 12. 1. 5. 1, 2. 1 John 5. 12.*

The free offer of grace (containing Gods call, commandment and beseechings to believe and be reconciled) gives right to this possession of Christ, or to come and take so to possess Christ Jesus by faith, *Jer 3. 22. 1 Cor. 1. 1. 1. 5, 6.* The free promise of grace (containing revealed immutable purposes and actual assurances of present and future grace) gives us right to the fruition of it, or to enjoy Christ as a free gift when 'tis offered; command & desire of the donor to receive it to be our own, gives right and power to possess it: and when it is given, his promise to us assuring us that it is and shall continue our own, gives us right and privilege to enjoy and make use of it. For by two immutable things (the first confirmed by oath) we have strong consolation: we have fled for refuge to the hope before us, *Heb. 6. 17, 19.* The free offer is the first ground of our faith, why we receive Christ to be our own: but the free promise is the first ground of the assurance of faith, why we are assured and persuaded that he is our own already: for the Gospel containing three things, 1. The revelation of Christ. 2. The offer of Christ. 3. The promise of Christ to all that receive this offer: Hence faith (which runs parallel with the Gospel, the proper object of it) first sees Christ, secondly, receives Christ, thirdly, is assured of the love of Christ having received him.

The free offer of grace being made to the soul, because

it is poor and sinful, cursed and miserable, and that therefore it would receive Christ, hence it is that in this respect the soul is not bound first to see some good in it self and so receive him, but rather is bound (at first breathings God upon it) rather to see no good, *i. nothing but* and perdition, death and darknesse, enmity and weakness, and therefore to receive him, *Lu. 14. 21. Rev. 3. 17. Gal. 3. 21. Ro. 11. 32. Hos. 13. 3.* But the promise of free grace being actually given to the soul (and not declared only it is in the free offer, because it hath received Christ ready by which he is actually its own) hence it is, that in this respect, the soul is bound to see some good or saving work of grace in it self first, and so embrace and receive the promise and Christ Jesus in it: So that although receiving Christ to be our own, we are to see no good in our selves wherefore we should receive him or believe him; yet in receiving him *as our own already*, we must first see some good (the work of free grace in us) or else we have no just ground thus to receive him: No man can challenge any promise belonging to him without having a part in Christ the foundation of them; no man can have Christ but by receiving of him, or believing in him, *J. 1. 12.* Hence therefore they that say, that the first evidence of Gods love and free grace or actual favour, is to a sinner as a sinner, had need consider what they say; is it to a sinner as possessor with Christ and receiving of him, or as dispossessed of Christ, not having of him, but rather refusing and rejecting of him? If they say the first, they do speak the truth, but then they raze down their own pernicious principle, that Christ and Gods love belongs to them *As sinners*: If they affirm the latter, then they do injuriously destroy Gods free grace and the glory of Christ who think to possess promises without possessing Christ, or to have promises of grace, without having Christ the foundation of them all. For though the common love of God (as the bare offer of grace is) may be manifest without having Christ, yet special actual love cannot be actually our own, without having and first receiving him: And if the Spirit of God convince the world of (and consequently of condemnation) while they do not believe, *John 16. 9.* I wonder how it can then convince them of pardon of sin and reconciliation, before they do believe? unless we will imagine it to be a lying spirit, which is blasphemous. These things not considered,

and do occasion much error at this day in the point of vindicating, and hath been an inlet of deep delusion, open gaps have been made hereby to the loose ways of *Familism* and grosse *Arminianism*, and there being well considered of, are sufficient to clear up the eyes of those faithful servants of the Lord (who dare not flatter themselves with pillows, nor cry peace to the wicked, much less to those as sinners) both from the slanderous imputation of unbelief ministrations after an Old Testament manner, as also from taking *works* the ground of faith, or the causes of *assurance of faith*; the *free offer* being the ground of the *promise* and the *free promise* the cause and ground of the *offer*. Briefly therefore,

The free offer of grace is the first evidence to a poor sinner that he *may* be beloved.

The receiving of this offer by faith (relatively considered in respect of Christs spotlesse righteousness) is the evidence shewing *why* he is beloved, or what hath moved God actually to love him.

The work of sanctification (which is the fruit of our receiving this offer) is the first evidence shewing *that* he is beloved.

Therefore a condemned sinner be asked whether God love him, and why he thinks so? he may answer, because Jesus Christ is held forth and offered to such a one: he may be further asked, why or what he thinks should move God to love him? he may answer, because I have received Christs righteousness offered, for which righteousness sake only I know I am beloved, now I have received it: If he be asked lastly, how he knows certainly he is beloved? he may answer safely and confidently, because I am sanctified: I am poor in spirit, therefore mine is the kingdom of Heaven: I do mourn, and therefore I am comforted: I do hunger and thirst, and therefore I shall be satisfied, &c. We need in time of distress and temptation all these evidences, and therefore it is greatest comfort to pray for that Spirit, which may clear them all up to us, rather than to contend which should be the

and thus we see that the *whole moral law is our rule of life* and consequently the law of the Sabbath, which is a part of this rule; We now proceed to shew the third branch, of things generally and *primarily moral*.

Thesis 120.

120.

Thirdly, not only a day, nor only a rest day, but the rest or Sabbath day (which is expressed and expressly interpreted in the Commandment to be the seventh day, or a seventh day of Gods determining, and therefore called *The Sabbath the Lord our God*) is here also enjoined and commanded as generally moral. For if a day be moral, what day must it be? If it be said, that any day which humane wisdom shall determine, whether one day in a hundred or a thousand, or one day in many years; if this only be generally moral, then the rule of morality may be broken, because the rule of equality may be thus broken by humane determination: For it may be very unequal and unjust to give God one day in an hundred or a thousand for his work, and to assume so many besides to our selves for our own use. There is therefore something else more particularly, yet primarily moral in this Command, and that is the Sabbath day, or such a day wherein there appears an equal division, and a fit proportion between time for man and time for work, a time for God, and a time for man, that is a seventh day which God determines: A fit proportion of time for God, is moral, because equal, man cannot determine nor set out this proportion, God therefore only can and must; A day therefore that he shall determine is moral, and if he declares his determination to be a seventh, A seventh day is therefore moral. *Gomarus* confesseth that by the Analogy of this Commandment, not one day in a thousand, or when man pleaseth, but that one day in seven is moral, at least equal, fit, and congruous to observe the same: and if the Analogy he speaks of is a *virtute mandati divini*, or by virtue of Gods Commandment, the cause is in effect yielded; but if this Analogy be made *virtute libertatis humane*, so that humane liberty may do well to give God one in 7, because the Jews do, and why should Christians be more scant? then it is not but humane liberty may assume power to it self to impose monthly and annual holy days as well, because the Jews had their new Moons and yearly Festivals; and by Analogy thereof, why may not Christians who have more grace poured out upon them, and more love shewn unto them under the Gospel, hold some meet proportion with them therein also, as well as in Sabbaths? But it can never be proved that God hath left any humane wisdom, liber

ty to make holy days, by the rule of Jewish propriety: Beside, if humane wisdom see it meet and con-
us to give God at least one day in seven, this wis-
and reason is either regulated by some law, and then
y virtue of the law of God, that he should have one
in seven, or 'tis not regulated by a law, and then
are left to a loose end again, for man to appoint what
he sees meet in a shorter or a longer time, his own
on being his only law; and this neither *Gomarus* nor
words of the Commandment will allow, which sets
fixeth the day, which we see is one day in seven,
ch not man but God shall determine, and therefore
ed *The Sabbath of the Lord our God.*

Thesis 121.

he hardest knot herein to unloose, lies in this, to know
ether a seventh day in general which God shall deter-
e, or that particular seventh day from the Creation be
only commanded; the first seems (in Mr. *Primrose*
ehension) to writhe and wrack the words of the
mandment; the second (if granted) abolisheth our
stian Sabbaths.

121.

Thesis 122.

or clearing up of this difficulty therefore, and leaving
dispute of the change of the Sabbath to its proper place,
ay be made good, that not that seventh day from the
ution, so much as a seventh day which God shall de-
mine, (and therefore called the seventh day) is pri-
ily moral, and therefore enjoined in this Command-
it, for which end let these things be considered and
together.

122.

Because the expresse words of the Commandment
or run thus, *viz. Remember to keep holy That seventh*
but more generally, *the Sabbath day*; 'tis in the be-
ing, and so 'tis in the end of this Commandment,
ere it is not said, that *God blessed That seventh day*, but
Sabbath day, by which expression the wisdom of God,
points to that particular seventh day that it should be
tified: so it also opens a door of liberty for change, if
shall see meet, because the substance of the Command-
it doth not only contain *That seventh day*, but *The Sab-*
day, which may be upon another seventh, as well as
n that which God appointed first: and that the sub-
ce of the command is contained in those first words,

Remember

Remember the Sabbath day to keep it holy, may appear in the repetition of the same Commandment, Deu. 5. 12. with these words, *As the Lord thy God commanded thee*, immediately inserted before the rest of the words of Commandment be set down, to shew thus much; that therein is contained the substance of the fourth command: words following being added only to presse to the duty and to point out the particular day, which at that time God would have them to observe.

2. Because in the explication of those words [*the Sabbath*] it is not called *That seventh*, but *The seventh*, for the words run, *Six days shalt thou labour, but the seventh day is the Sabbath of the Lord thy God*, the meaning which is thus much, to wit, that man taking six dayes himself for labour, that he leave the seventh to be the Lords: now unlesse any can shew that no other day than the Seventh could be the seventh for rest, nor no other days but those six going before that seventh could be six days for labour, they can never prove that this fourth Commandment hath only a respect to That particular seventh, and it is no small boldnesse necessarily to limit where God hath left free: for we know, that if God will man may take other six days for labour, and leave another Seventh for God, then those six days and that Seventh only.

3. The change of the Sabbath undeniably proves thus much (if it can be proved) that the morality of this command did not lie in that particular day only: for if it only was moral, how could it be changed? and if it did not lie only in that Seventh, wherein then did it more generally lie? was it in a day more largely, or in a Seventh day more narrowly? now let any indifferent conscience be herein Judge, who they be that come nearest to the truth, whether they that fly so far from the name Seventh which is expressly mentioned in the Commandment, they that come as near it as may be? whether they that plead for a Seventh of Gods appointing, or they that plead for a day (but God knows when) of humane institution and its worth considering, why any should be offended at the placing of the morality of the command in a Seventh more than at their own placing of it in a day; for in urging the letter of the Commandment to that particular Seventh to abolish thereby the morality of a Seventh day, they do withal therein utterly abandon the morality of a day; for

at Seventh day only be enjoined in the letter of the Commandment, and they will thence infer, that a Seventh day cannot be required, how can they upon this draw out the morality of a day?

Because (we know) that *ratio legis est anima legis*, i. reason of a law is the soul and life of the law: now let us consider, why God should appoint the Seventh rather than the ninth or tenth or twentieth day, for spirituality? and the reason will appear not to be Gods absolute will meerly, but because divine wisdom having just measures and ballances in its hand, in proportioning time between God and man, it saw a seventh part of time (rather than a tenth or twentieth) to be most equal for him to take, and for man to give: and thus much the reason of the Commandment imply, viz. that it is most equal to man hath six, that God should have the 7th: now if we consider the reason of the law, this must needs be the soul & life of the morality of the law, viz. That a Seventh day be given to God, man having six, and therefore it is not in That Seventh day only: for the primary reason, why God appointed this or that Seventh, was not because it was that seventh, but because a Seventh was most equal in the eye of God for God to take to himself, having the full and fittest proportion of six days for himself; and because a seventh was the fittest portion of time for God, hence this or that individual particular seventh in the second place fall out to be equal, because they contain the most equal and fittest portion of a Seventh day in them; there was also another reason why That Seventh was sanctified, viz. Gods will in it, but this reason is not primary, as hath been said, and of which now we speak.

Because if no other Commandment be in the Decalogue, but it is comprehensive, and looking many ways at it, why should we then pinion and gird up this only to the narrow compasse of that Seventh day only?

Because our adversaries in this point are forced sometimes to acknowledge this morality of a Seventh with us: we have heard the judgement of Gomarus herein, Thesis and M. Primrose, who speaks with most weight and authority in this controversie, professeth plainly, That if God require six days for our own affairs, there is then good reason to consecrate a Seventh to his service, and that in this reason is manifest justice and equity which abideth for ever, to
dedicate

dedicate to God precisely a seventh day after we have be-
 ed six days upon our selves : it cannot be denied (saith
 but that it is most just ; Now if it be by his confession
 just, 2. most just. 3. manifestly just. 4. perpetually j-
 give God precisely one day in seven: the cause is then
 ded: the only evasion he makes is this, viz. that thou
 be most just to give God one day in seven, yet its not more
 then to give God one in six, or five, or four, there being no a-
 ral justice in the number of seven more then in the numb-
 six or four : but the answer is easie, that if man may
 unto God superstitiously too many, or prophanely
 few : and if the appointment of God hath declared i-
 for a seventh, and that the giving of this seventh be-
 just and equal, then let it be considered, whether
 not most satisfactory to a scrupling conscience, to al-
 God a seventh day which he hath appointed, which
 confessed to be most just and perpetually equal, and co-
 quently moral : and if there be a moral and perpetua-
 quity to give God one day in seven, then tis no ma-
 whether there be any more natural equity therein, t-
 in one in five or six : the disputers of this world i-
 please themselves with such speculations and shifts,
 the wisdom of God, which hath already appointed
 day in seven rather than in six or ten, should be ado-
 herein, by humble mindes, in cutting out this proport-
 of time, with far greater equity than man can now r-
 dily see.

7. Because deep corruption is the ground of this opi-
 on, the plucking up of Gods bounds & land-marks of a
 venth, is to put the stakes into the Churches hands, to
 them where she pleaseth ; or if she set them at a seven
 where God would have them, yet that this may be subn-
 ted to, not because God pleaseth, but because the Church
 pleaseth ; not because of Gods will and determination,
 because of the Churches will and determination, that
 it being once granted, that the Church hath liberty to c-
 termine of such a day, she may not be denied liberty
 making any other holidays, or holy things in the worst
 and service of God ; and that this is the main scope a-
 root of this opinion, is palpably evident from most oft
 writings of our English adversaries in this controversie.

Thesis 123.

123:

A seventh day therefore is primarily moral, yet (as w
 formerly said *Thesis 48.*) there is something else in th
 cor

commandment which is secondarily moral, viz. *This or that particular seventh day*; I will not say that it is accidentally (as some doe) but rather secondarily, and consequently moral: for it is not moral firstly, because it is this particular seventh, but because it hath a seventh part of divinely proportioned and appointed for rest, falling into it, and of which it participates: to give alms to the needy is a moral duty, and primarily moral; but to this or that quantity may be moral also; but it is secondarily moral, because it flows *ex consequenti*, only from rest; for if we are to give alms according to our ability or others necessity, then this or that particular quantity suiting their necessity must be given: which is also a moral duty, so 'tis in this point of the Sabbath.

Thesis 124.

Hence it follows, that this Commandment enjoins two things: 1. More generally, a seventh. 2. More particularly this or that seventh, and in special that seventh from creation, this or that seventh are to be kept holy, because of a seventh part of time appointed falling into it: A seventh day also is to be kept holy by virtue of the commandment; yet not in general, but with special regard and respect to that particular seventh, wherein this obligation is involved and preserved. That seventh from creation is commanded, because of a seventh falling into it, and a seventh also is commanded, yet with a special regard to that seventh wherein it is involved: And therefore 'tis a vain objection to affirm, that if a seventh be commanded, that then no particular seventh is; or if any particular seventh be so, that then a seventh is not; for the Commandment we see hath respect to both; for what is more frequent in Scripture then for general duties to be wrapt up and set forth in some particular things, instances, and examples, and consequently both commanded together? and after narrow search into this Commandment, we shall find both the general and particular seventh, not only inferring one the other, but both of them in manner expressly mentioned.

124.

Thesis 125.

When those that plead for the morality of the fourth command, in respect of a seventh day, would prove it to be moral, because it is part of the Decalogue and set in

125.

in the heart of it, with a special note of remembrance fixed to it, &c. Mr. Ironside and others do usually draw such reasonings out of countenance, with this answer, *That by this argument, That particular seventh from Creation is moral, which we see is changed; for (say) that also is set in the heart of the Decalogue, with a special note of remembrance also.* But the reply from what has been said is easie, viz. That that also is indeed morally 'tis secondarily moral, not primarily; and therefore we have shewn) was mutable and changeable, the primary morality in a seventh immutably remaining; the duty of observing a seventh day is not changed, but the day. If Mr. Primrose could prove that there is not else commanded in this fourth Command, but only particular seventh from the Creation, he had then endeavoured to shew that (this day being justly changed) the Commandment is not moral or perpetual; but out of this particular 7th which is now changed, himself acknowledgeth out of it may be gathered the morality of a day, and not of the seventh day also as well as of a day? He saith that it is a bold assertion to say, that this genus of a seventh is herein commanded: But why is it not as bold to assert the same of a day? for out of that particular seventh whence he would raise the genus of a day, we may easily, and far more rationally, collect the genus of a seventh day.

Prim. part. 2.
cap. 6. S. 24.

Thesis 126.

126.

Nor will it follow, that because a seventh is moral, therefore any one of the seven dayes in a week may be made a Christian Sabbath: For 1. We do not say, that it is any seventh, but *A seventh determined and appointed by God for holy rest*, which is herein commanded. 2. The Lord hath in wisdom appointed such a seventh as that it may have *six whole days together* to labour in: and he it follows, that divine determination without crossing it wisdom, could not possibly fall upon any other days in the Cycle of seven, but either upon the last of seven, which was the Jewish, or the first of seven, which now is Christian. (shall be shewn) the Christian Sabbath. 3. As God hath appointed one day in seven for mans rest, so in his wisdom he so orders it, as that it shall be also a day of Gods rest, and that is not to be found in any day of the week, but either in the last of seven, wherein the Father rested, or in the first of seven, wherein the Son rested from his work also.

The

Thesis 127. It is true, that the Sabbath day, and that seventh day of the Creation, are indifferently taken, sometimes the one for the other, the one being the *exegetis*, or the extension of the other, as *Gen. 2. 2, 3. Exod. 16. 29.* and where; but that it should be only so understood in this mandment, *Credat Judeus apella--non ego*, as he said other case; I see no convicting argument to clip the words of the Scripture so short, and to make the Sabbath day and that seventh day of equal dimensions; Although it cannot be denied, but that in some sense the Sabbath day is *exegetical* of the seventh day, because the commandment hath a special eye to that seventh from the creation, which is secondarily moral, yet not excluding that which is more generally contained in that particular, and consequently commanded, *viz. a seventh day, or The Sabbath day.*

127:

Thesis 128. *Primrose* would prove the *exegetis*, That by the Sabbath day is meant that seventh day only from the Creation, so God actually blessed and sanctified that Sabbath day, so God cannot actually bless a seventh, being an *undetermined*, indefinite, and uncertain indetermined time: The time wherein he only wherein he rested, he only actually blessed, was not in a seventh day indetermined, but in that determined seventh day: But all this may be readily acknowledged, and yet the truth remain firm; for that particular day being secondarily moral, hence as it was expressly commanded, so it was actually and particularly blessed; in this seventh a general of a seventh is included, so the seventh is also generally blessed and sanctified. Other-
now will Mr. *Primrose* maintain the morality of a day of worship out of this Commandment? for the same objection may be made against a day, which himself acknowledges, as against a seventh day which we maintain; for it is said, that That day is here only moral, wherein he actually rested, but he did not rest in a day indefinitely, and therefore a day is not moral; let him unloose not, and his answer in defence of the morality of a day will help him to see the morality of a seventh also: a particular day indeed wherein God actually and particularly rested, he particularly blessed, but there was a seventh day also more general which he generally blessed; so he generally blessed the Sabbath day; he particularly

128.

Prim. part. 2. cap. 6. S. 24.

larly blest that Sabbath day, and in blessing of that he virtually and by Analogy blese our particular Christ Sabbath also, which was to come : As *Moses* in his act blessing of the tribe of *Levi*, *Deu.* 33. 7, 10. he did virtually and by Analogy blese all the Ministers of the God not then in being : And look as when God commanded them to keep holy the Sabbath in ceremonial duties, did therein virtually command us to keep it holy in Evangelical duties ; so when he commanded them to observe that day, because it was actually appointed, and sanctified, and blessed of God, he commanded us virtually and analogically therein to observe our seventh day also if he should actually appoint and blese this other.

Thesis 129.

129.

The distribution of equity and justice, consists not always in *puncto indivisibili*, i. in an indivisible point, and a measure ; so as that if more or lesse be done or given way of justice, that then the rule of justice is thereby broken, *ex. gr.* its just to give alms and pay tribute; yet not just, as that if men give more or lesse, that then they break a rule of justice ; so 'tis in this point of the Sabbath, seventh part of time is moral, because it is just and equal for all men to give unto God, who have fix for one give them to serve their own turn, and do their own work ; yet it is not so just, but that if God had required the tribute of a third or fourth part of our time, but it might have been just also to have given him one day in three or four, for in this case positive determination doth not much make as declare only that which is moral : And therefore if *Mr. Primrose* thinks, that a seventh part time is not moral, because it is as equal and just to dedicate more time to God, and that a third or fourth day is as equal as a seventh, it is doubtlesse an ungrounded assertion ; for so he affirms, *That although it be most just to give God one day in seven, yet no more just then to dedicate to him one day in three or six :* And suppose it be so, yet it doth not prove that a seventh day is not moral, because it is as equal to give six as seven, no more than that it is no moral duty to give an alms, because it may be as equal to give twenty pence as thirty pence to a man in want : furthermore he think that it is as equal and just to give God more days for his service, as one in seven, out of humane wisdom, and by humane consecration, not divine dedication

Part. 2. cap. 7.
S. 4.

ion, then it may be doubted, whether one day in two or three or six is as equal as one day in seven ; for as human wisdom, if left to it self, may readily give too few, may superstitiously give too many (as hath been said:) if four, or three, or six be alike equal in *themselves* to God, as one in seven, then if he thinks it a moral to observe any such day in case it should be imposed or consecrated by humane determination, I hope he will not be offended at us if we think it a moral duty also to observe a seventh day, which we are certain divine wisdom hath judged most equal, and which is imposed on us by divine determination : we may be uncertain whether the one is as equal, as we are certain that a seventh

Thesis 130.

ions of worship can no more be imagined to be done at some time, then a body be without some place, and therefore in the three first Commandments, where God's worship is enjoined, some time together with it is necessarily commanded; if therefore any time for worship be retained in the 4. command (which none can deny) it must be such a time as is connatural and which is necessary to the action ; but it must be some solemn and quiet time, which depends upon some special determination, not which *nature*, but which *counsel* determines ; determination therefore by *Counsel* of that time which is required in this command, doth not abolish the morality, but rather declares and establisheth it. God therefore who is Lord of time, may justly challenge the determination of this time into his own hand, and not infringe the morality of this command, considering that hee is able and fit than men or Angels, to see, and so cut out the most equal proportion of time between man and him ; God therefore hath sequestered a seventh part of time for himself, rather than a fifth, a fourth, or a ninth, simply because it was this seventh, or a seventh, but in his wise determination thereof, he knew it to be the most just and equal division of time between man and himself ; and therefore I know no incongruity to asseverate that if God had seen one day in three or four, or five, or six to be as equal a proportion of time as one day in seven, that he would then have left it free to man to take and consecrate either the one or the other (the Spirit of God usually restraining where there is a liberty) and on the other side, if he had seen a third, or fifth, or ninth, or twelfth part of time more equal then a seventh, hee would

would have fixed the bounds of labour and rest out of seventh; but having now fixed them to a seventh, a seventh day is therefore moral, rather than a fourth, or sixth, ninth day, because it is the most equal and fittest proportion of time (all things considered) between God and man; the appointment therefore of a seventh, rather than a sixth, or fourth, is not an act of Gods meer will only our adversaries affirm, and therefore they think it not moral) but it was and is an act of his wisdom also, according to a moral rule of justice, viz. to give unto God what is most fit, most just, and most equal; and therefore although there is no natural justice (as Mr. Primrose did it) in a seventh simply and abstractly considered, rather than in a sixth, or tenth, yet if the most equal proportion of time for God be allotted out in a seventh, there is something natural and moral in it rather than in any other partition of time, viz. to give God that proportion of time which is most just and most equal; and in this respect a seventh part of time is commanded, because it is good (according to the description of a moral law) and not only good because it is commanded.

Thesis 13.

131.

'Tis true, that in private duties of worship, as to the Scriptures, meditate, pray, &c. the time for these the like duties is left to the will and determination of man according to general rules of conveniency and seasonableness set down in the Word; mans will (in this sense) is the measure of such times of worship; but there is the like reason here, in determining time for a Sabbath, if that should be left to mans liberty also; because private duties are to be done in that time, which is necessarily annexed to the duties themselves, which is therefore there commanded, where and when the action is commanded: but the time for a Sabbath is not such time as naturally will and must attend the action, but such a time as counsel (not nature) sees most meet, especially That counsel which is most able to make most equal proportions of time, which we know is not the liberty or ability of men or Angels, but of God himself, for do but once imagine a time required out of the limits of what naturally attends the action, and it will be found necessarily to be a time determined by counsel: therefore our adversaries should not think it as free

change the Sabbath seasons, from the seventh to the fourth, or tenth day, &c. as to alter and our times for private duties.

Prop. 30. Thesis 132.

There is a double reason of proposing Gods example in the fourth Command, as is evident from the Commandment itself: the first was to persuade, the second was to direct.

1. To persuade man so to labour six days together, as to give the seventh, or a seventh appointed for rest, unto God; for so the example speaks, God laboured six days, and rested the seventh, therefore do ye the same.

2. To direct the people of God to That particular day, which for that time when the Law was given, could have them then to observe, and that was that day in which did succeed the six dayes labour: and therefore for any to make Gods example of rest on That day, an argument that God commanded the observance of that Seventh day only, is a groundlesse assertion.

There was something more generally aimed at by the fourth this example, viz. to persuade men hereby to labour six days, and give God the seventh, which he appointed, as well as to direct to that particular day or that time (its granted) it also pointed unto; therefore let the words in the Commandment be observed, and we shall finde many duties.

More generally, viz. to labour six days, and dedicate the seventh unto God, and then follows Gods persuasion hereunto in his own example, who when he had a world to create, and work to do, he did labour six days together, and rested the seventh; and thus a man is bound to do still: both not follow, that he must rest that particular day only, on which God then rested; or that that day (though we grant it was pointed unto) was only pointed in this example: the binding power of all examples is, whatsoever (and therefore of this) being *ad speciem* (as they call it) to that kind of act, and not to the *individuum actionis* only; or to every particular circumstance therein; If indeed man was to labor in memorial only of the six days of Creation, and in memorial only of Gods rest and from Creation, it might then carry a fair face, as the example pointed at the observation of that particular day only; but look as our six days labour is appointed

pointed for other and higher ends, then to remember six days work of God, it being a moral duty to attend callings therein; so the Seventh day of rest is appointed for higher and larger ends (as *Dido clavus* observes) only to remember that notable rest of God from all works, it being a moral duty to rest the Seventh day in holiness.

Thesis 133.

133.

It was but accidental, and not of the essence of the Sabbath day, that that particular Seventh from the creation should be the Sabbath; for the Seventh day Sabbath being to be man's rest day, it was therefore suitable to wisdom to give man an example of rest from himself encourage him thereunto (for we know how strongly examples persuade) now rest being a cessation from labour it therefore supposes labour to go before; hence God did not appoint the first day of the Creation to be the Sabbath because he did then but begin his labour; nor could he take any the other days, because in them he had not finished his work, nor rested from his labour, therefore God's rest fell out upon the last of seven succeeding labour before; so that if there could have been any other day as fit then for exemplary rest, as this; and afterward it fell out in the finishing of the work of redemption, it might have been as well upon such a day as this it was not then so: and hence the rest-day fell as it accidentally upon this: and hence it is, that God's example of rest on that particular day doth not necessarily bind us to observe the same seventh day: moral examples are not alway binding in their accidentals (as the case is) although it be true that in their essentials they are.

Thesis 134.

134.

Wal. dissert.
cap. 1. Jun.
Annal. Explic.
in Lev. 25.

There is no strength in that reason, that because one year in seven is to be consecrated unto God, that therefore one year in seven is to be so also, as of old it was among the Jews; for beside what hath been said formerly, viz. one year in seven was merely ceremonial, one day in seven is not so (saith *Wallaus*) but moral; God gave an example (whose example is only in moral things) resting one year in seven, but he did of resting one year in seven. I say, beside all this, it is observable what

ores herein, The Lord (saith he) challengeth one
seven *jure creationis*, by right of creation; and hence
es it of all men created: but he challenged one year
en, *jure peculiariis possessionis*, i. by right of peculiar
sion, the Land of *Canaan* being the Lords land in a
ar manner, even a type of Heaven, which every
Country is not; and therefore there is no reason
l men should give God one seventh yeer, as they
give him one seventh day: By the observation of
y in seven (saith he) men professe themselves to
Lords, and to belong unto him, who created and
hem; and this profession all men are bound unto:
observation of one year in 7, they professed there-
t their Country was the Lords, and themselves the
tenants therein, which all Countreys (not being
of Heaven) cannot nor ought to doe; and there-
ere is not the like reason urged to the observation
venth year, as of a seventh day.

Thesis 135.

x therefore as 'tis in the second Commandment, al-
the particular instituted worship is changed under
spel, from what it was under the Law, yet the ge-
uty required therein of observing Gods own insti-
worship is moral and unchangeable: so 'tis in the
Commandment, where though the particular day
nged, yet the duty remains moral and unchangea-
observing a seventh day; there is therefore no rea-
agine that the general duty contained in this pre-
not moral, because the observance of the particular
mutable; and yet this is the fairest colour, but the
st refuge of lies, which their cause hath, who hold
th day to be merely ceremonial.

135.

Thesis 136.

be a moral duty to observe one day in seven, then
ervation of such a day, no more infringeth Christian
then obedience to any other moral law, one part
Christian liberty consisting in our conformity to it, as
adage consists in being left to sin against it; and
re that argument against the morality of one day
is very feeble, as if Christiana liberty was hereby
ed.

136.

Thesis 137.

137.

It was meet that God should have special service man, and therefore meet for himself to appoint a special time for it: which time though it be a circumstance, yet such a circumstance as hath a special influence into businesse, not only humane, but also divine, and therefore it be naturally, it may be also ethically and morally contributing much also to what is morally good: and therefore the determination of such a time for length, frequency, and holiness, may be justly taken in among the laws: he that shall doubt of such a powerful influence of special time for the furthering of what is specially good, may look upon the art, skill, trade, learning, nay, grace itself perhaps, which he hath got by the help of the improvement of time: a prophane and religious heart are seen and accounted of according to their improvement of time, more or lesse, in holy things: Time is not therefore such a circumstance as is good only because commanded, (as the place of the Temple was) but it is commanded because it is good, because time, nay, much time is iterated in a weekly seventh part of time, doth much advance and set forward that which is good.

Thesis 138.

138.

That Law which is an homogeneous part of the moral law, is moral: but the fourth Commandment is such a part of the moral law, and therefore it is moral; I do not say that that Law which is set and placed among the moral laws in order of writing (as our adversaries too frequently mistake us in) that it is therefore moral; for that might be said as well, that the Sabbath is ceremonial because it is placed in order of writing among things ceremonial, *Lev. 23.* but if it be one link of the chain, an essential part of the moral law, then its undoubtedness is moral; but so it is, for its part of the Decalogue, parts whereof all our adversaries we now contend, confesse to be moral; and to make this fourth ceremonial, which God hath set in the heart of the Decalogue, commanded us to remember to keep it above any other Law, seems very unlike to truth, to a serene and steady mind, not disturbed with such mud, which usually

the bottom of the heart, and turns light into darknesse: why one ceremonial precept should be shuffled in among the rest which are of another Tribe, Linage, and language, hath been by many attempted, but never foundeared unto this day: surely if this Commandment be moral, then there are but nine Commandments left of the moral law, which is expressly contrary to Gods intent, Deut. 4.

He affirms that all the commands of the Decalogue are moral, every one in his proportion and degree, and that this of the Sabbath is thus moral, viz. in respect of the purpose and intent of the Law-giver, viz. That some time be set apart, but not in respect of the letter in which it is expressed: it is in this sense formerly explained, true, but in his sense who labours to prove the Sabbath ceremonial, while he says it is moral, is both dark and false: for if it be said to be moral only in respect of some time to be set apart, and that time an individuum vagum, an indeterminate time, and the verges of a seventh part of time; then there is no more morality granted to the fourth Commandment, than to the Commandment of building the Temple, and observing the New Moons, because in Gods command to build the Temple, the general purpose and intention of the Law-giver was that some place be appointed for his worship, and in commanding to observe New Moons, that some time be set apart for his worship, and there was no more necessity of putting Remember to the Sabbath holy, then to remember to keep holy New Moons: And look as the commandment to observe New Moons, cannot in reason be accounted a moral commandment, because there is some general morality in it, for to observe some time of worship, so neither is this of the Sabbath be upon the like ground of general morality mixed in it; and therefore for Mr. Mede to say, that the law of the Sabbath is set among the rest of the moral precepts, because it is mixtly ceremonial, having in it something which is moral, which ceremonial commands (he saith) have not, is palpably untrue; for there is no ceremonial law of observing New Moons and Festivals, but there was something generally morall in them, viz. That (in respect of the purpose and intention of the Law-giver) some time be set apart for God, just as he makes this of keeping the Sabbath.

Thesis 139.

139.
Prim.par. 2.c.6

To imagine that there are but nine moral precepts deed; and that they are called ten in respect of the greater part according to which things are usually denominated, is an invention of Mr. *Primrose*, which contain pernicious and poisonful seed of making way for the razing out of the Decalogue more laws then one: for the said answer will serve the turn for cashiering three or four more, the greater part (suppose six) remaining moral according to which the denomination ariseth: For though it be true, that sometime the denomination is according to the greater part, viz. when there is a necessity of mixing divers things together, as in a heap of coals with much chaff, or a Butt of wine where there be many lees, yet there was no necessity of such a mixture of jumbling together of morals and ceremonials here: Mr. *Primrose* tells us that he doth not read in Scripture, that the Commandments are without exception called moral, and therefore why may there not (saith he) be one ceremonial among them? But by this reason he may as well exclude all the other nine from being moral also; for he read not in Scripture, that any one of them is styled that name, *Moral*: And although it be true which he saith, That Covenants among men consist sometime of other of divers articles, as also that Gods Covenant (take in some sense) sometimes did so; yet the Covenant that God made with all men, (as we shall prove the Decalogue is) ought not to be so mingled, neither could it be so without apparent contradiction, viz. That here should be a Covenant which bindeth all men in all things to observe it, and yet some part of it being ceremonial, should not bind all men in all things it commands: nor is there need any need of putting in one ceremonial law, considering how easily they are and may be reduced to fundamental precepts of the moral law as *appendices* thereof, without such shuffling as is contended for here.

Thesis 140.

140.

If this law be not moral, Why is it crowned with the same honour, that the rest of the moral precepts are? Its dignity be not equal with the rest, Why hath it been exalted

ed so high in equal glory with them? Were the other spoken immediatly by the voice of God on Mount *Sinai* great terrour and majesty before all the people? they written upon Tables of stone with Gods own twice? Were they put into the Ark as most holy sacred? so was this of the Sabbath also: Why hath same honour, if it be not of the same nature with it?

Thesis 141.

Our adversaries turn every stone to make answer to this argument, and they tell us that its disputable and questionable, whether this law was spoken immediatly by God, and not rather by Angels: But let it be how it be, yet this law of the Sabbath was spoken and given, and laid up as all the rest were, and therefore the same honour as all the rest had, which we doubt to be moral; and yet I think it easie to demonstrate, this law was immediatly spoken by God, and the reasons against it are long since answered by *Junius*, on *Heb. Jun. Paral.* 3. but its uselesse here to enter into this controver-

Thesis 142.

For do I say, that because the law was spoken by God immediatly, that therefore it is moral; for he spake with *Adam, Job, Moses* in the Mount, immediatly about other laws then moral laws; but because he thus spake, and in such a manner openly, and to all the people, young and old, Jews, and Proselyte Gentiles then present, with such glory, and terrour, and majesty; Surely it stands with the majesty of the uni-
versal Lord, who is God not only of the Jews, but also of the Gentiles, speaking thus openly (not privately) and loudly and most immediatly, to prescribe laws to one people only which were small in number, but wherewith all nations alike should be governed: Mr. *Ironside* indeed says that the Lord had gone on to have delivered all other ceremonials in the like manner of speech from Mount, but that the fear and cry of the people (that would speak no more to them) stopt him; but the contrary is most evident, viz. that before the people cryed the Lord made a stop of himself, and therefore is said to have said no more, *Deut. 5. 22.* It was a glory of the Gospel above

141.

142.

B. Manusc. of Sab.

above all other messages, in that it was immediately sp
by Christ, *Heb. 1. 2. & 2. 3.* and so Gods immediat put
tion of the moral law puts a glory and honour upon
bove any other laws; and therefore while Mr. *Iro*
goes about to put the same honour upon ceremonial l
he doth not a little obscure and cast dishonour upon t
that are moral, by making this honour to be common
ceremonial and not proper only to moral laws.

Thesis 143.

143.

Nor do I say, that the writing of the law on stone ar
it to be moral (for some laws not moral were med
writ on stone by *Joshuah*, *Josh. 8. 32.*) but because it
writ immediatly by the finger of God on such Tabl
stone, and that not once but twice; not on paper or pa
ment, but on stone, which argues their continuance;
not on stone in open fields, but on such stone as was
up in the Ark, a place of most safety, being most sacr
and a type of Christ who kept this law, and upon wh
heart it was writ, *Psal. 40. 6, 7.* to satisfie justice, and
make just and righteous before God, all that shall be fav
of all whom, the righteousness of this law, according
justice, was to be exacted; what do these things arg
but at least thus much, that if any law was to be perpe
ated, this surely ought so to be? Mr. *Primrose* tells
that the writing upon stone did not signifie continu
of the law, but the hardnesse of their stony hearts, wh
the law writ upon them was not able to overcome; a
'tis true, that the stony Tables did signifie stony hea
but its false that the writing on stone did not signifie c
tinuance also, according to Scripture-phrase: For all
children of God have stony hearts by nature; now G
hath promised to write his Law upon such hearts as
by nature stony, and his writing of them there implies
continuance of them there; so that both these might sta
together, and the similitude is fully thus, *viz.* The *wh*
Law of God was writ on Tables of stone, to contin
there: so the *whole Law* of God is writ on stony hea
by nature, to continue thereon.

Thesis 144.

144:

Only moral laws, and all moral laws, are thus summar

nd generally honoured by God: the ten Commandments being Christian pandects and common heads of all duties toward God and men; Under which generally, all the particular moral duties in the Commentaries the Prophets and Apostles, are virtually comprehended contained; and therefore Mr. *Primrose's* argument is weak, who thinks that this honour put upon the Decalogue doth not argue it to be moral, *Because then many other particular moral laws set down in Scripture, not in Tables of stone, but in parchments of the Prophets and Apostles, did not be moral:* For we do not say that all moral laws particularly were thus specially honoured, but that all and every moral laws summarily were thus honoured; in which summaries, all the particulars are contained, and in that respect equally honoured. It may affect ones heart with mourning, to see the many inventions of mens hearts blot out this remembrance of the Sabbath day; they cast it out of Paradise, and shut it out of the world in *Moses* time; when in *Moses* time its published as a law, and crowned with the same honour as all other moral laws, yet then they make it to be but a ceremonial law, continuing only until the coming of Christ; after which time it ceaseth to be any law at all, unless the Churches constitution shall please to make it so, which is the right of all.

Thesis 145.

145.

Every thing indeed which was published by Gods immediate voice in promulgating of the law, is not moral and common to all; but some things so spoken may be peculiar and proper to the Jews; because some things thus spoken are promises or motives only, annexed to the law, to persuade to the obedience thereof; but they were not laws; the question is, *whether all laws* spoken and writ thus immediately were not moral; but the argument which we produce against this is, *From the promise annexed to the fifth Command, concerning long life, and from the motive of redemption out of the house of bondage, in the preface to the Commandments, both which (they say) were spoken immediately, but yet were both of them proper unto the Jews:* But suppose the promise annexed to the fifth Commandment proper to the Jews, and ceremonial, as Mr. *Primrose* reads, (which yet many strong reasons from *Ephes. 6. 2.* may induce one to deny) what is this to the question, which

Wal. diff. de 4.
præc. c. 3.

which is not concerning *Promises*, but *Commandments* *Laws*: Suppose also that the motive in the Preface of Commandments literally understood is proper to *Jews*; yet this is also evident, that such reasons and motives as are proper to some, and perhaps' ceremoni may be annexed to *moral laws*, which are common all; nor will it follow, that *laws* are therefore not common, because the motives thereto are proper: We dwell in *America* may be persuaded to love and fe God (which are moral duties) in regard of our redemption and deliverances from out of the vast sea-storms once had, and the tumults in *Europe* which now are, wh motives are proper to our selves. *Promises* and moti annexed to the *Commandments*, come in as means to higher end, viz. obedience to the laws themselves; a hence the laws themselves may be moral, and these so, though immediatly spoken, because they be not chiefly nor lastly intended herein. I know *Wallaus* makes the Preface to the *Commandments* a part of the first *Commandment*, and therefore he would hence inferre, that some part (at least) of a *Commandment* is proper to the *Jews*; but if these words contain a motive pressing to the obedience of the whole, how is it possible that they should be a part of the law or of any one law? For what force of a law can there be in that which onely declares unto us who it is that redeemed them out of *Egypt* bondage? For it cannot be true, (which the same *Author* affirms) that in these words is set forth only what that God is whom we are to have to be our God in the first *Commandment*; but they are of larger extent, shewing us who that God is whom we are to worship, according to the first *Commandment*, and that with his own worship according to the second, and that reverently, according to the third, and whose day we are to sanctifie, according to the fourth, and whose will we are to do in all duties of love toward man, according to the several duties of the second Table: and therefore this declaration of God is no more a part of the first then of any other *Commandment*, and every other *Commandment* may challenge as a part of themselves as well as the first.

Thesis 146.

146: — It is a truth as immovable as the pillars of Heaven, That God

hath given to all men universally a rule of life to con-
them to their end : Now if the whole Decalogue
or it, what shall ? The Gospel is the rule of our faith,
not of our spiritual life, which flows from faith, *Gal.*
Joh. 5. 24. The law therefore is the rule of our life ;
if nine of these be a compleat rule without a tenth,
inde that one , and then who sees not an open gap
e for all the rest to go out at also ? For where will
man stop, if once this principle be laid, *viz.* That the
le law is not the rule of life ? May not Papists blot
he second also , as some of *Cassanders* followers have
e all but two ; and as the *Antinomians* at this day doe

and have they not a good ground laid for it, who
hence safely say, that the Decalogue is not a rule of
for all ? Mr. *Primrose*, that hee might keep himself
a broken head here, sends us for salve to the light of
re, and the testimony of the Gospel, both which (saith
maintain and confirm the morality of all the other
mandments, except this one of the Sabbath. But as
all appear that the law of the Sabbath hath confirma-
from both (if this direction was sufficient and good)
may be in the mean time considered why the Gentiles
were universal Idolaters, and therefore blotted out
light of nature (as Mr. *Primrose* confesseth) against
second Commandment , might not as well blot out
h of that light of nature about the Sabbath also ; and
n how shall the light of nature be any sufficient disco-
unto us of that which is moral, and of that which is
?

Thesis 147.

There is a law made mention of, *Jam. 2. 10.* whose
s are so inseparably linked together, that whosoever
aks any one is guilty of the breach of all ; and
sequently whosoever is called to the obedience
one , is called to the obedience of all , and
sequently all the particular laws which it contains
homogeneous parts of the same *Totum* or whole law :
t be demanded, What is this law ? the answer is writ
h the beams of the Sun, that 'tis the whole moral law
tained in the Decalogue : For 1. The Apostle speaks
uch a Law which not only the Jews, but all the Gen-
s are bound to observe : and for the breach of any
e of which, not only the Jews but the Gentiles also
re guilty of the breach of all, and therefore it cannot
meant of the ceremonial law which did neither bind
Gentiles

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Prim. part. 2. c.
10. S. 15.

Gentiles or Jews, at that time wherein the Apostle w
2. He speaks of such a Law as is called a royal Law, a
a law of liberty, v. 8. 12. which cannot be meant of a
ceremonial law in whole or in part, which is called
law of bondage, nor worthy the royal and kingly sp
of a Christian to stoop to, Gal. 4. 9. 3. 'Tis that law
the works of which all men are bound to manifest th
faith, and by which faith is made perfect, v. 22. wh
cannot be the Ceremonial nor Evangelical, for that is a
law of faith: and therefore its meant of the law mor
4. 'Tis that law of which, *Thou shalt not kill nor com
adultery* are parts, v. 11. Now these laws are part of t
Decalogue only, and whereof it may be said, he that s
Thou shalt not commit adultery, said also, *Remember to ke
the Sabbath holy*: and therefore the whole Decalogu
& not some parts of it only, is the moral law, from when
it is manifest, that the Apostle doth not speak (as Mr. Pri
rose would interpret him) of offending against the Wo
at large, and of which the Ceremonial Laws were a pa
but of offending against that part of the Word, to wit, t
moral law, of which, *he that offends against any one is gui
of the breach of all*; hence also, his other answer falls
the dust, viz. that the fourth command is no part of th
law, and therefore the not observing of it is no sin und
the New Testament, because it was given only to the Jew
and not to us: for if it be a part of the Decalogue,
which the Apostle only speaks, then 'tis a mere beggin
of the question, to affirm that it is no part of the Law
Christians: but we see the Apostle here speaks of th
Law, and the Royal law, and the Royal law of Liberty: h
meaning therefore must be of some special law which he
calls *κατ' ἐξουσίαν*, *The law*: now if he thus speaks of
some special law, what can it be but the whole Decalogue
and not a part of it only? as when he speaks of the Go
pel *κατ' ἐξουσίαν*, he means not some part, but the whol
Gospel also: and if every part of the Decalogue is no
moral, how should any man know from any law or rul
of God what was moral, and what not: and consequent
ly what is sinful, and what not: if it be said, by the light
nature; we have proved that this is a blind and corrup
Judge, as it exists in corrupt man: if it be said by the
light of the Gospel, this was then to set up a light unto
Christians to discern it by, but none to the Jews while
they wanted the Gospel, as dispensed to us now: many
more

laws also are not mentioned in the Gospel, it being accidental to it to set forth the Commandments of w.

Thesis 148. Christ came to fulfill and not to destroy the Law, 5. 17. then the Commandment of the Sabbath is polished by Christs coming; if not one jot, prickle of the law shall perish, much lesse shall a whole perish or be destroyed by the coming of Christ.

148.

Thesis 149.

true indeed, that by Law and Prophets is sometimes their whole doctrine, both ceremonial, moral, and metical, which Christ fulfilled personally, but not so in place of *Matthew*; but by law is meant the moral and by Prophets those Prophetical illustrations and interpretations thereof, in which the Prophets do abound: The Lord Christ speaks of that law only, which never should teach men to break & cast off, he should sit in the kingdome of Heaven, *Mat. 5. 19.* but the Apostles did teach men to cast off the Ceremonial Law, and yet never a whit less in the Kingdom of heavē. 2. He speaks of law by conformity to which, all his true Disciples exceed the righteousness of Scribes and Pharisees: that was not by being externally ceremonious or moral by internal conformity to the spiritualness of Gods law, which the Pharisees then regarded not. 3. Christs of the least Commandments, and of these least Commandments, *μία τῶν ἐντολῶν τῶν ἐλαττωτέρων*, now what of those least Commandments be, but those which afterward interprets of rash anger, adulterous eyes, idle thoughts, love to enemies? &c. which are called in opposition to the Pharisaical Doctors conceits in times, who urged the grosse duties commanded; and damned men only for grosse sins forbidden; as if it consisted our compleat conformity to the law of God, and therefore by the least of those Commandments want no other than those which he afterward sets in his spiritual interpretation of the law, *ver. 21.* as one of which Commandments are ceremonial, moral laws; and although Mr. *Primrose* thinks that there is no connexion between the seventeenth, and the other expositors verses of the law which follow, yet who- soever

149:

whosoever ponders the Analysis impartially, shall find otherwise: even from the 17 verse to the end: the conclusion of which is, *to be perfect as our heavenly Father perfect*, who is never made a pattern of perfection to ceremonial, but only in moral matters: 'tis true indeed (which some object) that there is mention made of *and Sacrifice, ver. 23.* which were ceremonials: there is no law about them, but only a moral law of *is thereby prest with allusion to the ceremonial practice* those times: he speaks also about divorce, but this is accidentally brought to shew the morality of the law of adultery; the law of retaliation wants not good witness to testify to the morality of it, but I rather think brought in to set forth a moral law against private vengeance. Our Saviour indeed doth not speak particularly about the law of the Sabbath, as he doth of killing, adultery, &c. but if therefore it be not moral, been not spoken of here, then neither the first, second, or Command are moral, because they are not expressly ordered in this Chapter; for the scope of our Saviour was to speak against the Pharisaical interpretations of the law, curtailing of it, in making grosse murder to be forbidden but not anger; adultery to be forbidden, but not fornication which evil they were not so much guilty of in pointing the Sabbath: but they rather made the Phylacterie too broad by overmuch strictnesse, which our Saviour therefore elsewhere condemns, but not a word tending to abolish this law of the Sabbath.

Thesis 150.

150.

If therefore the Commandment is to be accounted moral, which the Gospel re-inforceth, and commends unto us (according to Mr. *Primrose* principles) then the first Commandment may well come into the account of such are moral, but the places mentioned and cleared out of the New Testament evince thus much: The Lord Jesus commanding not to destroy the law of the Sabbath, but to establish it: and of the breach of which one law he is guilty, is guilty of the breach of all.

Thesis 151.

151.

If the observation of the Sabbath had been first im-

upon man since the fall, and in special upon the people
the Jews at mount *Sinai*, there might be then some co-
and reason to cloath the Sabbath with rags, and the
n-out garments of Ceremonialness: but if it was impo-
upon man in *innocency*, not only before all types and
monies, but also before all sin; and upon *Adam* as a
non person, as a Commandment not proper to that
e, nor as to a particular person and proper to himself:
the morality of it is most evident; our adversaries
efore lay about them here, that they might drive the
ath out of Paradise, and make it a thing altogether
own to the state of *innocency*: which if they can-
make good, their whole frame against the morality
e Sabbath, falls flat to the ground; and therefore it
no small consequence to clear up this truth, *viz.* That
in *innocency*, and in him all his posterity were com-
ed to sanctifie a weekly Sabbath.

Thesis 152.

we would think that the words of the Text, *Gen. 2.*
were so plain to prove a Sabbath in that innocent e-
that there could be no evasion made from the evi-
of them; for it is expressly said, that the day the
rested, the same day the Lord blessed and sanctified;
we know he rested the Seventh day immediately after
creation, and therefore he immediately blessed and
ed the Seventh day also: for the words run copu-
ly, he rested the same day, and he blessed and
ed *that day*; but its strange to see not only what
evasions men make from this clear truth, but also
curious Cabilismes and fond interpretations men
of the Hebrew Text; the answer to which learned
hath long since made; which therefore I mention

152.

Thesis 153.

words are not thus copulative in order of story, but
er of time: I say not in order of story and discourse;
things far distant in time, may be coupled together
s copulative particle *And*; as Mr. *Primrose* truly
Exod. 16. 32, 33. 1 Sam. 17. 54. but they are coup-
d knit together in respect of time; for it is the like
which *Moses* immediately after useth, *Gen. 3. 1, 2.*
'tis said, *God created man in his Image, and blessed*
L *them,*

153.

them, and called their names, &c. which were together time; so 'tis here, the time God rested, that time blessed; for the scope of the words, *Gen. 2.1.2,3.* it shew what the Lord did that seventh day, after the finishing of the whole Creation in six days, and that is, *He rested and sanctified it.* For look as the scope of *Mos* making mention of the six days orderly, was to shew what God did every particular day; so what else should be the scope in making mention of the seventh day, unless it was to shew what God did then on that day? and that is, then rested, and blessed and sanctified it, even then in a state of innocency.

Thesis 154.

154.

Prim.par.2.c.1
S.14.

God is said, *Gen. 2.1,2,3.* to bless the Sabbath as he blessed other creatures, but he blessed the creatures at the time they were made, *Gen. 1.1,2,28.* and therefore he blessed the Sabbath at that time he rested; Shall Gods work be presently blessed, and shall his rest be then without any? Was Gods rest a cause of sanctifying the day nine hundred years after (as our adversaries say) and there not as much cause then when the memory of Creation was most fresh, which was the fittest time to remember Gods work in? Mr. *Primrose* tells us, that creatures were blessed with a present benediction, because they did constantly need it; but there was no necessity (he saith) that man should solemnize the seventh day soon as 'tis made; but as we shall shew, that man did need a special day of blessing, so 'tis a sufficient ground believing that then God blessed the day when there was a full and just, and sufficient cause of blessing, which was Gods resting; it being also such a cause as was peculiar to the Jews many hundred years after, but common to all mankind.

Thesis 155.

155.

The Rest of God (which none question to be in innocency immediatly after the Creation) was either a natural rest (as I may call it) that is, a bare cessation from labour, or an holy rest, i. a rest set apart in *exemplum*, or example, and for holy uses; but it was not a natural rest merely: for then it had been enough to have said, I

The Morality of the Sabbath.

151

the end of the sixth day God rested; but we see God rests of a day, the *seventh day*. God hath rested with a holy rest or cessation from Creation ever since the end of the first six days of the world until now; why then is it said, that God rested the seventh day? Or why is it not said, that he began his rest on that day; but that it is limited to a day? Certainly this argues, that he speaks of a natural rest merely, or that which *ex natura rei* flows from the finishing of his work; for its then an unfit and improper speech to limit Gods rest within the circle of a day and therefore he speaks of a holy rest then appointed only as an example for holy rest; which may well be limited within the compass of a day; and hence it follows, that if God rested in innocency with a holy rest; then the seventh day was then sanctified, it is the day of holy rest.

Thesis 156.

156

It cannot be shewn that ever God made himself an example of any act, but that in the present example there was a present rule, binding immediately to follow that rule: if therefore from the foundation of the world, God made himself an example in six days labour and in six days rest, why should not this example then and at all times of innocency be binding? there being no law which God sets before us, but it supposeth a rule obliging us immediately thereunto? The great and most perfect God could have made the world in a moment or in a few years, why did he make it then in six days, and in the seventh day, but that it might be an example to us? Its evident that ever since the world began, mans life is to be spent in labour and action which God could have appointed to contemplation only; nor will any say that mans life should be spent only in labour, and never in a special day of rest (unlesse the *Antinomians* who sin against the light of nature) if therefore God made exemplary in his six days labour, why should any doubt that he was thus also in his seventh days rest? It is not out unto man most visibly (as it were) thereby that he should rest: A meet time for labour was set out duty since man was framed upon earth, God therefore gives man an example of it in making the world in six days: A meet time for holy rest, the end of all holy rest.

Ironf. 2.1.c.4.

and honest labour, was much more moral (the end better then the means) why then was not the example this also seen in Gods rest? Mr. Ironside indeed is stand here, and confesseth his ignorance In conceiving Gods working six days should be exemplary to man in industry, it being not preceptive but permissive only to man in his pastasie. But let a plain analysis be made of the motives to presse obedience to the fourth command, and shall find (according to the consent of all the Orthodox not prejudiced in this controversie) that Gods example working six days in creating the world, is held forth as a motive to presse Gods people to do all their work within six days also; and the very reason of our labouring now, is the example of Gods labour and then, as may also appear, *Exod. 31. 17.* And to say those words in the Commandment (viz. *Six days shalt labour*) are no way preceptive but meerly promissive is both crosse to the expresse letter of the Text, contrary to moral equity to allow any part of the six for sinful idleness or neglect of our weekly work, & as much as the rest upon the Sabbath be hindered hereby.

Thefis 157.

157.

The word *Sanctified* is variously taken in Scripture various things are variously and differently sanctified in this place when God is said to *sanctifie* the Sabbath 2.2,3. it must be one of these two ways: either, 1. infusion of holiness and sanctification into it, as holy things are said to be sanctified: Or, 2. By separation of it from common use, and dedication of it to holy use, as the Temple and Altar are said to be sanctified.

Thefis 158:

158.

God did not sanctifie the Sabbath by infusion of a ritual holiness into it, for the circumstance of a few day is not capable thereof, whereof only rational creatures and Angels are.

Thefis 159.

159.

It must therefore be said to be sanctified in respect of separation from common use, and dedication to holy use as the Temple and Tabernacle were, which yet had inherent holiness in them.

Thesis 160.

if the Sabbath was thus sanctified by *dedication*; it be either for the use of God, or of man, *i.* either that might keep this holy day, or that man might observe a holy day to God; but what dishonour is it to God: him upon the observation of an holy day? and fore it was dedicated and consecrated for mans sake se, that so he might observe it as holy unto God.

160.

Thesis 161.

this day therefore is said to be sanctified of God that might sanctifie it and dedicate it unto God; and follows, that look as man could never have lawfully dedicated it unto God, without a precedent institution of God, so the institution of God implies a known and given by God unto man thereunto.

161.

Thesis 162.

therefore evident, that when God is said to sanctifie the Sabbath, *Gen. 2. 2, 3.* that man is commanded hereby to sanctifie it, and dedicate it to the holy use of God: *scare est sanctificari mandare*, saith *Junius*: And therefore *Mr. Primrose* and others desire to know where commandeth the observation of the Sabbath in *Gen.* they may see it here necessarily implied in the word *se*: And therefore if God did sanctifie the Sabbath immediately after the Creation, he commanded man to observe it then; for so the word *Sanctified* is expressly commanded by the holy Ghost himself, *Deut. 5. 15.* Wee therefore seek for wood among trees, and enquire where and when and upon what ground the Patriarch *Moses* observed a Sabbath, when as it was already dedicated and sanctified, *i.* commanded to be observed, from the first foundation of the world.

162.

Jun. in Gen. 2.

Thesis 163.

adversaries therefore dazled with the clearnesse of the shining forth from the Text, *Gen. 2. 2.* to wit, that the Sabbath was commanded to be sanctified before the fall, fly to their shifts, and seek for refuge from several

163.

answers; sometimes they say 'tis sanctified by way of destination, sometimes they tell us of anticipation, sometimes they think the Book of *Genesis* was writ after *Exodus*; many such inventions; which because they cannot possibly stand one with another, are therefore more fit to perplex the mind, then to satisfy conscience; and indeed doe argue much uncertainty to be in the minds of those that make these and the like answers, as not knowing certainly what to say, nor where to stand: yet I examine them.

Thesis 164.

164.

To imagine that the Book of *Genesis* was writ after *Exodus*, and yet to affirm that the Sabbath in *Genesis* is sanctified, only in way of destination, because God destined and ordained that it should be sanctified many years after, seems to be an ill-favoured mishapen answer, & no way fit to serve their turn who invent it: for if it was writ after *Exodus*, what need there to say that it was destined and ordained to be sanctified for time to come? when as upon this supposition the Sabbath was already sanctified for time past, as appears in the story of *Exodus* 19.20. And therefore Mr. Prior translates the words thus, that God rested, and *hath* sanctified and *hath* sanctified the seventh day, as if *Moses* of it as a thing past already; but what truth is there to speak of a destination for time to come? I know *Joseph* renders the Hebrew words, as also the word *Rest*, but we know how many ways some of the Hebrewes look, nor is it any matter now to trouble our selves about them; this only may be considered, That it is an uncertain shift to affirm that *Genesis* was writ after *Exodus*; Mr. *Ironside* tells us he could give strong reasons for it, but he produceth none; and as for his authority from human testimonies, we know it is not fit to weigh truth by humane suffrages; and yet herein they doe cast the scale for *Genesis* to be writ after *Exodus*: although *Beda*, *Abulensis*, and divers late Jesuites do affirm it; yet *Eusebius*, *Catharinus*, *Alcuinus*, à *Epapide*, sundry others, both Popish and Protestant writers, better judgement herein; and their reasons for *Genesis* to be the first-born, as it is first set down, seem to be strong: The casting of this cause therefore depends

such uncertainties; and yet if this disorder were
 ed, it will do their cause no good, as, if need were,
 t be made manifest.

Thesis 165.

Ironside confesseth, That Gods resting and sanctify-
 he Sabbath, are coetaneous, and acknowledgeth the
 tion of them together at the same time, by the copulative
 and that as God actually rested, so he actually sanctified
 ty: but this sanctification which he means is no-
 else but destination, or Gods purpose and intention
 nctifie it afterward: so that in effect this evasion a-
 ts to thus much, viz. that God did actually purpose
 ctifie it, about 2500. years after the giving of the
 but yet did not actually sanctifie it, and if this be
 meaning, it is all one as if he had said in plain terms,
 that when God is said to sanctifie the Sabbath, he did
 indeed sanctifie it, only he purposed so to do; and al-
 h Mr. Primrose and himself tells us that the word
 ie signifies in the Original some time to prepare and
 , so it may bee said that the word signifies some-
 to publish and proclaim: if they say that this later
 t be the meaning, because we read not in Scripture
 such proclamation that this should be the Sabbath,
 ke may be said (upon the reasons mentioned) con-
 ng their destination of it thereunto. Again, if to san-
 the day be only to purpose and ordain to sanctifie it,
 the Sabbath was no more sanctified since the Crea-
 then *ab aeterno*, and before the world began, for
 God did purpose that it should be sanctified: but
 nctification here spoken of seems to follow Gods
 g, which was in time, and therefore it must be un-
 od of another sanctification then that which seems
 before all time. Again, as God did not blesse the
 th in way of destination, so neither did he sanctifie
 way of destination: but he did not blesse it in way
 stination, for let them produce but one Scripture
 e the word blessed is taken in this sense, for a pur-
 only to blesse: indeed they think they have found
 is purpose to sanctifie in the word sanctified, *Isa. 13.*
 ut where will they find the like for the word blessed
 for as the day was blessed, so it was sanctified, and
 think that the *Modes* and *Persians* in *Isa. 13. 3.* are

165.

Ironf. 2. 1. 4.

not called Gods sanctified ones, because they were denared to be sanctified for that work, but because they were so prepared for it, as that they were actually separated Gods Word for the accomplishment of such work : our adversaries will not say, that God did thus sanctify the Sabbath in Paradise by his Word : and yet suppose they are called his sanctified ones in way of destination yet there is not the like reason to interpret it here, for *Isa. 13. 3.* God himself is brought in immediately speaking before whose eternal eyes all things to come are as present, and hence he might call them his sanctified ones but in this place of *Gen. 2. 2.* Moses (not God immediately) speaks of this sanctifying in way of Historical narration only; this destination which is stood so much upon but a meer imagination.

Thesis 166.

166.

It cannot be denied but that it is a usual thing in Scripture to set down things in way of *Prolepsis* and *Anticipation*, as they call it, i. to set down things aforehand the history, which many yeers hapned and came after order of time, but there is no such *Prolepsis* or *Anticipation* here (as our adversaries dream) so that when God said to sanctify the Sabbath in *Genesis*, the meaning should be, that this he did 2500. yeers after the Creation for this assertion wants all proof, and hath no other proof to bear it up, then some instances of Anticipation in other places of Scripture : the Jesuites from some unordinary expressions of some of the Fathers, first started an answer, whom *Gomarus* followed, and after him some others Prelatically minded : but *River, Ames*, and others have scattered this mist long since, and therefore I shall leave but this one consideration against it, viz. That throughout all the Scripture we shall not find one *Prolepsis* but that the history is evident and apparently false, unless we do acknowledge a *Prolepsis* and *Anticipation* to be in the story : so that necessity of establishing the truth of the history, only can establish the truth of a *Prolepsis* in the history : I forbear to give a taste thereof by any particular instances, but leave it to trial; but in this place I ledged of *Gen. 2. 2.* can any say that the story is apparently false, unless we imagine a *Prolepsis*? and the Sabbath to be first sanctified in mount *Sinai*, *Exod. 20.*

not God sanctifie it in Paradise, as soon as Gods rest, cause and foundation of sanctifying of it, was existing? any say with *Gomar*, that the Sabbath was first sanctified, *Exod. 16.* because God blessed them so much the before with *Manna*, whenas in the Commandment it *Exod. 20.* the reason of it is plainly set down to be settling on the seventh day, and sanctifying of it long

Gomar. Inv.
Sent. & Orig.
Sab. 126.

Thesis 167.

There is not the least colour of Scripture to make this sanctifying and sanctifying of the day to be nothing else but magnifying, and liking of it in his own mind, rejoicing and as it were glorying in it, when he had rested his works, and yet *M. Primrose* casts this block in way for the blind to stumble at, supposing that there should be no such *Anticipation* as he pleads for: for sure God blessed and sanctified the day, it was a real and festal sanctification and blessing, but this magnifying glorying in it, in Gods mind, is no real thing in the God, he having no such affections in him, but what is to be in him that way is ever by some special effects: simple and pure essence of God admitting no affect—*per modum affectus sed effectus*, as is truly and completely maintained.

167.
Prim. part. 2.
cap. 2. § 1.

Thesis 168.

God sanctified and commanded *Adam* to sanctifie the Sabbath, it was either that he himself should observe it personally, or successively in his posterity also: now there is no reason to think that this is a command peculiarly bin—*Adam* himself only, there being the same cause for posterity to observe a Sabbath, as himself had, which Gods example of labour and rest; and if this was given to his posterity also, then it was a moral duty, and a point of *meer order* proper to *Adam* to attend unto: yet *Primrose* for fear lest he should shoot short, in one of his versions, wherein he tells us, that it did derogate much from the excellency of *Adams* condition to have any one day for God appointed unto him: yet here notwithstanding he tells us, if God had appointed such a day, it was no moral thing, yet a ceremony directing to Christ, but only as a point of order, which God was pleased then to subject him unto: and that

168.
Prim. part. 2.
c. 2. § 3.
Prim. part. 2.
ca. 2. § 19.

that a man may as well conclude that it was a moral thing to serve God in Eden, because it was a place which God had appointed Adam to serve him in, as the seventh day to be moral, because it was the time thereof: but this assertion is a meer *quibbling*; for the Text tells us expressly, that God did both blesse and sanctifie the Seventh day in a special manner, as a thing of common concernment, but is not said to blesse and sanctifie the place of Eden. All men and Adam were made in the image of God, and was that but one thing in innocency wherein God made himself eminently exemplary in labour and rest? and shall we think that that one thing was rather a point of order proper to Adam, then a part of Gods image common to all? the appointment of that roial seat of Eden, was an act of heavenly bounty, and therefore might well be proper to him in that estate; but the appointment of the time of Gods special honour, was an act of justice, made and built upon a rule of common equity, as may appear in the second edition of this Law in the fourth Commandment, and therefore might well be morally binding upon all, and not a point of meer order only for Adam to serve.

Thesis 169.

196:

If Adam had stood, all mankind might, and perhaps should have observed that particular seventh day for ever on earth: but look as Adam observed it not meerly because it was *That Seventh* (as hath been shewn) which was but secundarily and as it were accidentally moral: but because it was the *Seventh day* appointed of God, which is firstly and primarily moral; so although we now doe not observe that *Seventh day* which Adam did, yet the substance of the morality of this commandment given unto him is observed still by us, in observing the *Seventh day* which God hath appointed, to which the equity of this Commandment bindes generally all mankind: hence therefore it is of little force which some object, that the Commandment to man in innocency be moral, then we are bound to observe the same *Seventh day*, which Adam in innocency did: this is oft laid in our dish; but the answer is easie from what hath been said.

Thesis 170.

170.

because we read not any expresse mention that the Patriarchs before *Moses* time did sanctifie a Sabbath, that before the Sabbath was not sanctified at that time, we as well argue that it was not observed all the time of *Judges*, nor of the Books of *Samuel*, because no expression is made in those Books of any such thing: for if it is said, that there is no doubt but that they observed it, if it was published on mount *Sinai*, the like we may say concerning the Patriarchal times, who had such a manifest manifestation of Gods mind herein, from the known Commandment and example of God in the first Creation, *Gen. 2.2.* It is not said expressly that *Abram* kept the Sabbath, but he is commended for keeping Gods Commandments, *Gen. 26.5.* and is not the Sabbath one of the Commandments, the breach of which is accounted breaking of all? *Exod. 16.27,28.* and may we lawfully and charitably think that *Abram* neglected other duties, because they are not expressly mentioned? In, it may be as well doubted of, whether the Patriarchs observed any day at all (which our adversaries count to be moral) because it neither is expressly mentioned.

Again, it may be said with as good reason, that the sacrifices which they offered were without warrant from God, because the Commandment for them is not expressly mentioned: but we know that *Abel* by faith offered, and must arise from a precedent word: so that as the approved practice of holy men doth necessarily imply a command, so the command given (as hath been shewn) to *Adam*, doth as necessarily infer a practice. Again, if no duties to God were performed by the Patriarchs, but such as are expressly mentioned and held forth in their examples, we should then behold a strange face of a Church many hundred yeers together, and necessarily condemn the generation of the just, for living in grosse neglects and impieties, there being many singular and speculatives which doubtlesse were done that were not particularly to be mentioned in that short Epitome above 2000 yeers together, in the book of *Genesis*: therefore for Mr. *Ironside* and *Primrose* to conclude, that the keeping of the Sabbath had certainly been mentioned if it had bin observed, is very unsound. Mr. *Primrose* thinks

Ironf. Q. 1. c. 2. thinks that if the Sabbath had been observed, it had then mentioned, because lesser things than the Sabbath made mention of, there being also frequent occasion to speak of the Sabbath, and that Moses and the Prophets would have pressed the observation of it from the Patriarchs example they had so practised. But what is this kind of argument but to reach the holy Ghost, what, and when and how to speak? for there be many lesser matters expressed in many other historical parts of the Scripture, and good occasion as man may fancy to speak of the Sabbath, and we see it is past by in silence: but it is no wonder if who questions whether there were any days of fasting and prayer for 2000 years together, because they are expressly mentioned, if that he doubts also whether there were any Sabbath all that time, upon the same ground: can any question that considers the sorrows of those times which all ages have put men to seek God in such duties but that they had such days of fasting, as well as the betters in Evangelical times, when the Bridegroom was gone?

Thesis 171.

171:

It is not improbable but that the Sacrifices of Cain and Abel, Gen. 4. 3. were upon the Sabbath day, the usual fixed time then for such services; for that which our Translation renders, *In proceſſe of time*, the Hebrew calls *בְּחֵצַ הַיָּמִים*, i. *The end of days*; and why may not it be the end of the days of the week (a known division of time, and most famous from the beginning of the world, as Rivet demonstrates out of the best Antiquaries) rather than at the end of the months of the year. But 'tis not good to wrangle with probabilities, of which many are given, which do rather darken than clear this cause: This only may be added, that suppose the Patriarchs observed no Sabbath from mans fall to Moyses time; yet it will not follow that man in innocency was stranger to it, because man in his apostacy forgot, or did not regard to keep it.

Thesis 172.

172:

If therefore it was a duty which Adam and his posterity were bound to keep by a Law given them in innocency. Then it undeniably follows, that the observance of a Sabbath

doth not depend upon great numbers of people to
 use it; for at first Creation the number was but two,
 yet they both were bound to observe it then: nor
 is it to be cast aside through any mans freedome from
 daily incumbrances, whereby he hath liberty to serve
 more frequently every day; for thus it was also in
 state of innocency, and yet the Sabbath to be obser-
 ven: It is therefore unsound, which Mr. Primrose af-
 firmeth herein, viz. *That the consecration of a certain day for
 service is not necessary, but then only, when many troop
 together and make up the body of a great Assembly; and that
 fore it may be doubted, whether the Patriarchs having
 small families and little lumber, observed any Sabbath, but
 served God alike every day with great ease and assidu-
 and therefore there was no need nor cause of a Sabbath
 they became a numerous people at mount Sinai.* But be-
 what hath been said, how will it appear that the po-
 y of Seth, called the sons of God, Gen. 6. 1, 2. were not
 merous people? Or that Abrahams family was so
 ? out of which he could gather three hundred fight-
 nen to pursue five mighty Princes in battel? But sup-
 they were few, yet have not small companies, and
 ular persons, as much need of the blessing of a Sab-
 ? and special communio with God therein, as great
 vers and Troops of people? Is not the observation of
 abbat built upon better and surer grounds mention-
 the Scripture, then bignesse of number, and freedom
 cumbres, not mentioned at all?

Thesis 173.

Adams fall was before the Sabbath (as Mr. Broad and
 others otherwise Orthodox in this point of the Sab-
 conceive, by too much inconsiderate wresting of
 49. 12. John 8. 44.) yet it will not hence follow, that
 ad no such command in innocency to observe the
 ath before his fall: For whether man had fallen or
 yet the thing it self speaks that God was determined
 rk six days in making the world; and to rest and so
 tifie the seventh, that he might therein be exempla-
 man; and consequently God would have given this
 and it should have been a rule to him whether hee
 r no; and indeed the seventh days rest depends no
 upon mans fall, then the six days work of Creation;
 h we see were all finished before the fall; the se-
 venth

173: 1

venth days holiness being more suitable to that than the six days labour, to which we see he was appointed, if Gods example had any force to direct and lead him thereunto. Again, if the law of labour was writ upon his heart before he was actually called forth to labour, To dresse and keep the garden, *Gen. 2. 15.* why might also the law of holy rest be revealed unto him by God, and so answerably writ upon his heart before he fell, came actually to rest upon the Sabbath? Little of Adams universal obedience to the law of works, was as yet accomplished all while he remained innocent; and yet all his obedience in time to come was writ upon his heart the first moment of his Creation in the Image of God, as it were beforehand, and why might not this law of the Sabbath be writ so aforehand? And therefore Mr. Broad need not trouble himself or others in enquiring whether God sanctified the Sabbath before or after the first seventh wherein God rested; and if before it, how Adam could know of the Sabbath before Gods compleat rest upon the first seventh day, the cause of it? for God was as well able to make Adam privy to his counsel aforehand concerning that day, before Gods rest on it, which was a motive to the observance of it, as he was to acquaint his people with his purpose for an holy Passeeover before the occasion of it fell out. Mr. Broad indeed tells us, that its most probable that God did not bless and sanctifie the first Sabbath seventh day of rest, because it is not said that God blessed the Sabbath because he would, but because he had rested in it; but by his leave it is most proper to say, that God at the end of the six days work had then rested from his works; and thence God is said to sanctifie and rest upon the seventh day; his cessation from work which is the natural rest being the cause of resting the seventh day with holy rest (as we have shewn) and therefore there is no reason to stay till the seventh day was past, and then sanctifie it against the next seventh day; the first seventh day, upon the ground mentioned, being first sanctified and which Adam might be well enough acquainted with aforehand, as hath been shewn.

Broad, *Tract.*

c. 1.

Ibid.

Thesis. 174.

174.

If the Scriptures may be Judge of the time of mans fall (which yet is not momentous to cast the balance either

in this controversie) it will be found that neither
as nor men did fall the sixth day before the Sabbath;
when God looked upon all his works, and they were
good, *Gen. 1. 31.* and therefore could not as yet be
and evil by any sin or fall; and now because its more
probable, that if *Adam* had compleatly sanctified and
one Sabbath, he had stood immutably, as I think
be demonstrated; he therefore not standing a
seventh day, for then hee could not have fallen,
yet not being fallen the sixth day, hee therefore fell
the Sabbath day, that as the breach of every other
and was wrapt up in that first sin, so this of the Sab-

The objections against this from *John 8. 44.* that
was a murderer from the beginning, and from *Psal.*
that man in honour did not ⁷¹or abide one night
estate, with some other conjectural reasons taken
from some of the Schoolmens *Obs* and *Sols*, are easily an-
swered by a serious and sober mind, and therefore I leave

Thesis 175.

his soul (say some) did not need a Sabbath, because
it was a Sabbath to him; nor did his body need it,
it was impossible, say some, nor subject to weariness
work, say others truly: to What purpose then should
Sabbath be appointed unto him in that estate? But wee
know, that the Hebrew word for Sabbath, signifies
rest, and therefore as *Rivet* well shews, its called
not מנוחה *Menuchah*, which signifies common
rest from weariness; hence it follows, that the Sabbath
originally sanctified for holy rest, not for common
rest from natural weariness in labour; *Adam* might
not stand in need of a Sabbath, though his body
was subject to any weariness in or after his labour.
also although he was to live holily every day, yet
considers not but that his soul might then have need
of holy rest of a Sabbath: For 1. *Adam* was to serve
a particular calling then, as is manifest from *Gen.*
for he was then to keep and dresse the garden, and
with and under God in the government of many
other creatures, *Gen. 1. 26.* And thus his time being
in serving God with all holiness in his calling, he
needed a Sabbath; nor was it lawful for him to turn
from work in his calling into days of rest, and so to
keep

175:
Greg. Val. Tom.
5: disp. 7. Q. 4.
Alex. Alex. par.
2. Q. 186.
Rivet. in
Com. 4.

keep a Sabbath every day, nor not in that innocent happy estate: for if it was contrary to Adams holy calling to work six days, how could it be agreeable or suitable to the holiness of God to work six days? If God did labour six days, and rested a seventh without any need of a rest in respect of any weariness in his work, why not, nay, why should not man imitate and be like to God in labour and rest, although he was not subject to any weariness in his holy work? 2. Though every day was to be spent in holiness *mediately*, both in seeing God in the creatures, and meeting with God in his labour and calling: yet it was not unsuitable, nay, it was very profitable in that estate to have one day in the week for *immediate* and special converse with God, and for more immediately and specially to converse with him. Nor indeed was it suitable to Gods wisdom to command mans holiness either then or now, either to holy labour only, or to holy rest only, for then he should not have been so like unto God, who was exemplary holy unto himself in both. Special time for *action* wherein he clothed himself with God more *mediately* throughout the six days labour, and well stand with special time for *contemplation* of God on the Sabbath, wherein he was to enjoy God *immediately*. Adam did not need a Sabbath upon the same ground of *weakness* that we do, *viz.* because we are not so earnest enough (as Mr. Primrose objects) in our services to God upon the week days, but we see it is not suit to Gods wisdom, nor mans holy estate, then to be so intent and earnest only in the enjoyment of his rest, which his intention on his calling and labour then, could not be any hindrance when the Sabbath came; being freed from such clogs of sin then, as we are now pressed down withal: and therefore it is an unworthy expression, oft used by the same Author and others: *viz.* That Adam did derogate from the excellency of Adams condition to serve a seventh days Sabbath, and that the determination of a time then, did argue Adams inability, or want of inclination and affection to serve God ordinarily, and that the observance of a Sabbath is a mark of a servile condition, as of other days under the law; and that if Adam was able to serve God continually, that it was then needlesse to limit him to a particular day; and that if a day were needful, God would have left the choice thereof to his own freedom, considering his wisdom and godliness wherewith God had endowed him.

Ibid. § 19.

se and such like expressions are but hay and stubble, which the light of the truth delivered may easily con-

Thesis 176.

is true, the Saints and Angels in heaven have no set Sabbath; but doth it therefore follow, that the state of innocency on earth, should have been in all things like (and particularly in this) to the state of glory in heaven? No matter; For should there have been no marriage; no tilling of the garden, no day nor night, &c. in Paradise? If there is no marriage, nor dressing of gardens, nor reckons, nor reckonings of day and night in heaven? If Adam hath work for Adam to do, not only upon the Sabbath, but upon the week days also, why might he not be to glorify God without stint or ceasing, as the Angels in heaven? unless Mr. Primrose will say, that Adams tilling and dressing the garden, was a stinting and hindring from glorifying God; which either hee must affirm or else his argument falls flat upon all four, who say that Adam could not have any set day for a Sabbath, because then he should not be like the Saints and Angels in heaven, who glorify God continually without stint or ceasing.

176

Ibid §. 18.

Thesis 177.

They that think that the Sabbath was not given to Adam, because it was given as a peculiar prerogative and privilege to the Jews: and they that think that it was the Jews prerogative and privilege, because of such Scriptures as affirm that God gave unto them his Sabbaths, *Exo. 16. 26. Nehem. 9. 14. Ezek. 20. 12.* and such like; they will imagine that neither the whole Decalogue or any part of it did belong to Adam, because the very same is affirmed of it, viz. That he gave his laws to Israel, *Psa. 147. 19.* to which also its said were committed the Oracles of God, *Rom. 15. 4.* The Sabbath therefore is not said to be given to Adam as a peculiar propriety to the Jews, no more then any parts of the Decalogue, but as a special mercy, yea as a special mercy in some respect then the giving of any other law, it being the sweetest mercy upon earth to rest in the bosom of God (which the law of the Sabbath calls

177
Ironf. Q. 1. cap. 2.

to) and to know that it is our heavenly Fathers mind that we should do so upon every Sabbath day in a special manner, without the knowledge of which law we have little light of nature to hold the candle to us to the observance of it, then from any other laws to direct us to the obedience of them.

Thesis 178.

178.

It is affirmed (but unwarily) by some, that the Tree of life in Paradise was a Type of Christ, and thence they would infer, that it was not unsuitable to Adams estate and condition in innocency, to be taught by Types, and that the Sabbath might therefore be ceremonial, supposing that it was observed by Adam in his innocent estate; but although the Tree of life, and sundry other things in Paradise, are made *similitudes*, to set forth Christ Jesus his Church, by the holy Ghost, Rev. 22. yet its a great mistake, and most absurd, to make every metaphor, or similitude and allusion, to be a Type: for the husbandman sowing of the seed is a similitude of preaching of the Word, Mat. 13. and yet its no Type of it, an affectionate lover and husband is in sundry Scriptures a similitude or resemblance of Christs affection and love to his Church and Spouse, the head and members of mans body are similitudes of Christ the head, and the Church his members; but will any affirm, that these are also Types of Christ, and just thus was Paradise and the Tree of life in it, they were similitudes to which the holy Ghost alludes in making mention of Christ and his Church, but they were not Types of them; there was *Typus fidei* in them, or *typus fidei*, (which is all one with a similitude) but there was no *Typus destinatus* therein, being never purpose ordained to shadow out Christ: for the Covenant of works by which Adam was to live, is directly contrary to the Covenant of grace by faith in Christ, Rom. 11. 6. in which we are to live, Christ is revealed only in the Covenant of grace, and therefore could not be so revealed in the Covenant of works directly contrary thereunto. Adam therefore was not capable of any Types then to reveal Christ to him: of whom the first Covenant cannot speak, and of whom Adam stood in no need, no more much as to confirm him in that estate, for (with leave) I think that look as Adam breaking the first Covenant

is become immutably evil and miserable in him- according to the rule of justice in that Covenant ; so se him to have kept that Covenant, all his posterity een immutably happy and holy, (not merely by) but by the same equity and justice of that first Co- t, and hence it follows, that he stood in no need of , or any revelation of him by Types, no not to con- im in that Covenant ; I know in some sense what- od communicates to his creature in way of justice , e said to be conveyed in a way of grace, if grace en largely for that which is conveyed out of Gods il & good pleasure, as all things in the world are, even acceptance of that wherein there is most merit, and Christs death and satisfaction for sin : but this is but with words ; for its clear enough by the Apostles , that grace strictly taken, is opposite to works, 1. 6. The law of works which only reveals doing e, to the law of faith which only reveals Christ and nder which Covenant of grace Adam was not, and ore had no Types then to shadow out Christ : To t Paradise and the Tree of life were types by way tipitation (as some lately affirm) is as much as to t they were not Types then : and therefore nei- ese, nor the Sabbath, were ceremonial then, and that ient for what we aim at ; only tis observable, that ound expression leads into more palpable errors ; ey make the Tree of life Typical by Anticipati- ey make the marriage of Adam and Eve , and ntly the marriage of all mankind, Typical , and hy should not all marriages cease , when Christ ype is come? nay, they make the rivers, & precious nd gold in Paradise thus Typical of Christ and his , Rev. 21. and then why may they not make the in heaven Typical, because men on earth who t the Vials are resembled to them? and why may ridng upon white horses be Typical , because s so resembled? Rev. 19. 11 *Pererius* who collects *Hugo de viſt.* a Type of the whole new Creation, in works of six days first Creation, may please him- other Popish Proctors do) with such like shady ions and phantasmes, and so bring in the Seventh company to be Typical also ; but a good and il stomach should be exceeding fearful of a little on such windy meat : nor do I think that *Hugo's*

Damas. 44.
Fid. Orth-
cap. 24.

new Creation is any more Antitypical to the first six Creation, then *Damascenus* Types in the fourth Commandment, who makes, *Thou, thy son, thy daughter, thy want, the stranger*, to be Types of our sinful affection, spirit, and the *oxe and the asse* figures of the flesh and sensual part, both which he saith must rest upon the Sabbath day.

Thesis 179.

179.

If therefore the Sabbath was given to *Adam* in cency before all Types, nay, before the least promise, Christ, whom such Types must shadow forth, it cannot be in its first and native institution Typical Ceremonial, but Moral: and therefore in its *first original institution*, of which we speak, it did not promise either our rest in Christ, from sin in this life, or rest with God in heaven in another life, or any other imagined rest, which mans wit can easily invent, and the Sabbath with: but look as our Saviour in reformation of the abuses in marriage, calls us to the first institution to know what is perpetual in the Sabbath, its most we have recourse hither; which when it was first observed we see was no way Typical, but Moral; and if man's way clogg'd with sin and earth had then need of a Sabbath, have not we much more?

Thesis 180.

180

As before the fall, the Sabbath was originally and typically moral, so after the fall it became *accidentally* moral, i. it had a Type affixed to it, though of its own nature it neither was nor is any Type at all: God added a farther end unto it after the fall, to be of farther use to his people, while in the substance of it it remaineth moral, and hence it is that a Sabbath day remains moral, & to be observed, but not that Sabbath day which was formerly kept; nor have we that Sabbath resting which was under the law, but this end only we might more immediately and specially converse with God, which was the main end of the Sabbath before mans fall; for if the Sabbath had been essentially Typical, then it should be abolished wholly, and no remembrance of it then of New Moons and Jubilee because it was for substance moral, being extant!

all, and yet had a Type affixed to it after the fall, & a Seventh day is still preserved, but that Seventh is now abolished: and hence New Moons and other such Festivals as they are wholly Ceremonial in their nature, so they are wholly abolished (without any change into other days, as this of the Sabbath is) in their being.

Thesis 181.

There are sundry Scriptures alledged to prove the Sabbath to be Typical and Ceremonial, out of the Old and Testament, as *Isa. 66. 23. Gal. 4. 10. Rom. 14. 4, 5. Col.* but if we suppose that these places be meant of the Sabbath (which some deny) and rigidly urge them, we may quickly presse blood in stead of milk out of it, & wholly abolish (as *Wallens* well observes) the obligation of any Christian Sabbath: but this one consideration, a Type affixed to it to make it so far forth Ceremonial therefore alterable, which for substance is Monday, may be as a right thread to lead us into a way out of this great controversie, and to untie many knots, I see not how possibly they can be otherwise untied, and therefore we may safely say, that that Seventh day is abolished, because it hath a Type affixed to it, but the Seventh days Sabbath is still continued wherein there is no Type at all.

181.

Thesis 182.

They say, why was now the ceremony affixed, washt off and ended after Christs comming, and so that Seventh day still continued: as we see publique prayer is still used, but the sacrifice removed, and the first-born still retain that moral, the type affixed to them being now abolished? The reason of this is, because there is a necessity of the continuance of both, both prayer and first-born; for publique prayer must be, and first-born must be, and they cannot be changed into any other; but there was no necessity of the continuance of that first Seventh day to be the Sabbath-day, there was some cause to change it, and, another might be our Sabbath as well as that first: look therefore as the Lord could have kept the Temple at Jerusalem, merely as a place of worship, which at this day is general is necessary, and have washed and wiped off

182.

off the Typical use of it in respect of Christ; yet the dom of the Lord abolished the very being of the Ter because that place might be as well changed into ano and left through the Typicalness of it mans corrupt should abuse it; so I may say concerning the Sabbar did not suit with the wisdom of God to wipe off the remony affixed to that Seventh day, when it might be changed, and so keep that day, considering how mens ceremonious and superstitious hearts are to such times or places, unlesse the very Types be abol with the things themselves.

Thesis 183.

183.

'Tis true, the Sabbath is called a sign between God *Exod. 31. 13. Ezek. 20. 20.* but it doth not follow, therefore it is originally significative and Typical; may be only accidentally so, by reason of a Type an affixed; yet upon narrow search of this place so stood upon, no Type at all can hence be proved, bec sign is mentioned: for it is not necessary to think t is a Typical and Sacramental sign, as Circumcise the Paschever were; for it might be only an *indica* and declarative, as *Numb. 16. 38. & 17. 10.* and fruits of Gods regenerating Spirit are signs of our lation from death to life, *1 John 3. 14.* which signe continue: and if it be such a sign, it is rather a argument for the continuance of the Sabbath, th any abolition or change thereof.

Thesis 184.

184.

The Sabbath being no visible sign of invisible gra cannot therefore be any Sacramental sign or Typic therefore an *indicant* and *declarative* sign of our con on with God; and God with us, of our interest in hi of his in us: and therefore in those places, *Exod. 13. 3. Ezek. 20. 20.* where 'tis called a sign, it is not made simply and nakedly considered in it self (as all Sacral and Typical signs be) but it is so called in respect keeping of it, or as it is *observed and kept*; and there runs in way of promise, *Ezek. 20. 20.* If ye hallow m baths, they shall then be a sign between me and you you shall know (hereby) that I am the Lord your

although the Sabbath *it self* be called a sign, *Exod. 31.* it is explained, *vers. 13.* to be such a sign as to know hereby that the Lord our God sanctifies us; and in *Exod. 20. 20.* that we may know hereby that he is the Lord God: for we know he is the Lord our God if he sanctifies us; and that we are his people, if we sanctifie, or be sanctified of him; and in this respect it becomes not only a sign, but a mutual sign between God and us, and in no other respect (as *Wallaus* would stretch it) and hence it is that whoever makes a conscience of sanctifying the Sabbath aright, shall not long want assurance of Gods love, and his blessed sign.

Thesis 185.

What Type should be affixed to the Sabbath, and of what it is thus Typical and significative, is not a little difficult to find out, and being found out to prove it so to be; in handling the Change of the Sabbath, I shall positively set down what I apprehend; only at the present it may not amiss to cast in a few negatives of what it is not; for as wits in imagining Types and Allegories are very luxuriant, unlesse God check them in such kind of infinity.

Thesis 186.

The Type lies not in the day of worship; for the greatest necessities of the Sabbath place a morality therein; nor can it lie in a seventh day; for though seven be made a number of perfection, yet what sober mind ever made a day of seven, more then of six or ten? Some have made a week a short summary and epitome and resemblance of that old prophetic of the worlds continuance for 6000 years (a thousand yeers being with God but as one day) and the seventh thousand the great day of rest and peace to the weary world; but this is a doubtful assertion at best, or if true, yet it is not therefore properly a Type, or emblem, yet not such a Type as was to cease at the coming of Christ (as our adversaries would have the Sabbath) but when the Antitype is come of that seven thousand years: If therefore it lies any where, it is in it as in the rest day, or day of rest.

Thesis

185.

186.

Thesis 187.

187.

Some make the rest of the Sabbath, a Type of Christs rest in the grave, and if it could be proved, I durst not oppose it; but it is but *gratis dictum*, affirmed by some glibly learned, who herein symbolize with Popish postilles who please themselves much in this and such like allegorical significations of the Sabbaths rest: For if Christ neither enter into the state of rest till his resurrection, into the place of rest until his ascension, how then could the rest of the Sabbath Type out his rest in the grave which was part of his most heavy labour of humiliation *Acts* 2. 24. and no part of his rest, unlesse it was in respect of cessation therein from actions of natural life? but a rest of one day is very unfit to resemble and Type out a rest of three days in the grave; and why may not Christs rest from labour in his sleep be as well the Antitype, as Christs rest from the actions of this life in his grave?

Thesis 188.

188.

Why may not our labour in the days fix be made a Type of our labouring in sin, as well as the Sabbath a Type of our sanctification and rest from sin? as some would have it; Why may not our Libertines make abstinence from adultery, forbidden in the seventh Command, a Type of spiritual chastity (as the *Gnosticks* did of old) as well as the rest from labour on the Sabbath, a Type of our rest from sin? And by this liberty, how easie is it for some allegorizing wits, which my heart abhors, to Typify (as it were) and allegorize all the Commandments out of the world.

Thesis 189.

189.

The rest on the Sabbath may be considered either in respect of Gods example in himself, or his commandment to man out of himself: Now the rest of the Sabbath as it is exemplary in God, cannot be a Type of any thing, because God never made himself an example of any ceremonial thing; Gods own immediat acts cannot without much injury to God be made Types and Ceremonies; if therefore there be any thing of the rest of the Sabbath Typified, it is so in respect of mans rest on it commanded unto him of God; but whether and what it doth Typify, I shall speak to in its * proper place.

* Change of
Sabbath.

The

Thesis 190.

190.

ere wants not sufficient proof, that the *Gentiles* gene-
 practised and approved a seventh days Sabbath, and
 it was highly honoured among them as very sacred : Aret. loc. Com.
 truth both *Tertullian*, *Eusebius*, *Josephus*, and *Philo*, de Sab. Kivet.
 formerly affirmed; Aretus also, especially learned Ri- in Com.4. &
 have lately vindicated and made good against all the dissert. de orig.
 tions of *Gomarus*, and others; insomuch as that the Sab. Prim. part.
 refuge both of *Gomarus* and *Primrose* is this, viz. That 1. cap.3. s.9.
 of *Heathens* who writ about the Sabbath and in honour
 received not their light from nature, but from the wri-
 of the Jewish Common-wealth, all those Heathenish re-
 nies about the Sabbath, being published and writ long af-
 e delivering of the law upon mount Sinai : And there-
 they think this no argument to prove that this law
 practised ever since the world began, or that it was
 n by the light of nature, by which it might be evin-
 to be moral : but by this answer we shall scarce know
 hing to be according to the light of nature by the
 ings of the Heathens, for all their writings are since
 s time, if they be of any credit; but suppose they did
 now it by the working power of the light of nature,
 if they approved of, and honoured this day when it
 made known by other means, so that they knew it by
 pproving light of nature, as the Authours alledged
 e good, its then sufficient to prove the seventh day
 l, even by the light of nature : And although *Seneca*
 d some others scoff at the Jewish Sabbaths, as if they
 he seventh part of their time thereby; yet we know,
 mens lusts will give them leave to scoffe at that which
 their consciences chastise them for; beside, I think
 scoffs were not so much at the seventh day, as at their
 and ceremonious observance thereof, as also of their
 nth years, wherein its no wonder if that the light of
 re should not so clearly see.

Thesis 191.

191.

ne light of nature in the *Gentiles*, especially in matters
 e first Table, was very imperfect, dim, and corrupt;
 e it is, that we cannot expect to find any perfect light
 ature in matters of the Sabbath; some glimmerings and
 practises herein are sufficient to prove that this law is
 natural

natural, although the exact proportion of time for should not or could not by any reasoning of corrupt nature be perfectly found out; their observation of holidays, festivals, did argue some imperfect light of nature left concerning the Sabbath, which once nature had more perfectly, as old walls and rubbish do argue old and great buildings in former times; but suppose they could not find exactly the seventh part of time, and so dedicate it to for his Sabbath; yet the want of such light argues the want of perfection of the light of nature, which should not expect to finde in the present light of nature in matters of the first Table, and in this of the Sabbath; and therefore 'tis no argument to prove the Sabbath to be of the law of nature, because the perfect knowledge of the exact time thereof is not left in corrupt nature.

Thesis 192.

192:

Suppose the Gentiles did neither know, nor were ever proved particularly by any of the Prophets for breaching the Sabbath; yet this doth not argue that they were bound to sanctifie a Sabbath, and that it was no sin for them to neglect the Sabbath; for it was a privilege of Jews to have Gods Oracles revealed to them, and especially this of the Sabbath, *Nehem. 9. 14. Rom 3. 2.* so it was a curse upon the Gentiles to live without Christ, and also without Sabbaths, *Ephes. 2. 12.* The times of their ignorance God is said to wink at, *Act. 17. 30.* not by excusing them for the breach of Sabbath, or other sins, but not reprovng them for it, as neither he did for many other moral transgressions, which notwithstanding were sins. The Patriarchs were not condemned expressly *Moses* time (by Mr. *Primrose* account) for their Polygamy that we read of, and yet it was a sin all that time ago, the very first institution of marriage; and why might the breach of the Sabbath be a sin much more long since among the Gentiles, and yet none of the Prophets reprove them particularly for the same? And therefore Mr. *Primrose* hath no cause to mark this argument with chalk, and with all attention, as he calls it; viz. That the breach of the Sabbath among the Gentiles was no sin, because it is not any where particularly reprov'd by the Prophets. God: for we see, by what hath been said, upon what wickets it stands.

Thesis 193.

the *Gentiles* shall not be condemned only for what they actually know, and did not practise; but also for what they did not actually know, yet might and should have known: The *Gentiles* did know that some days were to be kept holy to God (saith M. *Primrose*) and they should know the fittest proportion and most suitable frequency of such days, which the same Authour acknowledgeth to be moral; therefore they should have known the seventh days Sabbath, and possibly might have known they had not held truth in unrighteousness, but made amendment hereof; for in this sense *habenti dabitur*, to him that hath shall be given, to wit, more of the same kind of light, whether natural, moral, or evangelical; if common light in all these, more common light; if special light in them, they shall then have more special and saving light.

193.

Thesis 194.

As it is no argument that that Law is according to the light of nature, which the *Gentiles* generally practised (for in Polytheism, and sacrificing of beasts, yea, will-worship could be according to the light of nature, because these were generally practised) so it is no argument that that Law is not according to the light of nature which they generally neglected; and therefore suppose the *Gentiles* never observed a Sabbath, yet this is no argument that it is therefore no moral law. I know M. *Primrose* thinks that the sacrifices were by an instinct of nature, Because it directs that all sins whereof mortal men are guilty, are to be expiated by Sacrifices and Offerings to God offended: Which assertion hath some truth in it, if those words *By Sacrifices and Offerings* be left out; for what light of nature could make men think that an infinite Deity offended, could be satisfied by such carnal observances as the sacrifices of mute beasts, and their blood, which never offended? This is some the *Gentiles* might retain as a relique of former institution and institution, by their first Fathers after the Flood: which being matters meerly ceremonious, might be retained more firmly than other moral duties of great consequence; however we see, that the practice of the *Gentiles* is no fit guide to direct that which is according to the law and light of nature.

194

Prim. part 1.
3. § 3.

Thesis

Thesis 195.

195:

If more narrow enquiry be made, what the law of nature is? these distinctions must be observed.

1. The law of nature is either of $\left\{ \begin{array}{l} \text{pure,} \\ \text{or} \\ \text{corrupt} \end{array} \right.$ } nature

Aqui. 1. 2.
Q. 91. art. 1.

The law of pure nature was the law of God written in Adam's heart in innocency, which was nothing else but holy bent and inclination of the heart within, to adhere to the holy law of God revealed, or Covenant made with him without, and thus *Aquinas* places the law of nature in this inclination.

The law of corrupt nature is that dim light left in the minde, and moral inclination left in the will, in respect of some things contained in the law of God, which the Apostle calls *Conscience*, *Rom. 2. 15.* which nature is conscience nothing but the natural principles of law of pure nature, left in all men since the fall, which may be increased by more knowledge of the law of God or more diminished and defaced by the wickedness of man, *Titus 1. 15.*

2. The law of corrupt nature is taken either more $\left\{ \begin{array}{l} \text{largely,} \\ \text{or} \\ \text{strictly.} \end{array} \right.$

As it is taken more largely, so it comprehends all that which is agreeable and suitable to natural reason, and that from a natural innate equity in the thing, when it is made known, either by divine instruction or humane wisdom, though it be not immediatly known by the light of nature, and thus many judicial laws are natural and moral (though positive) and of binding nature, unto this day.

As it is taken strictly, so it comprehends no more than what nature immediatly knows, or may know without external instruction, as parents to be honoured, mans life to be preserved.

3. The Law of nature, strictly or taken, are either conclusions from such principles.

The principles of the law of nature are in some respect many, yet may be reduced to this one head, viz. The good is to be followed, evil to be avoided.

Conclusions are deductions from those principles, like several streams from the same spring, which though less evident

ent then the principles, yet may be readily found out
discourse and sad search.

Conclusions arising from these principles, are more
{
immediate,
or
mediate.

mediate are made (by *Aquinas*) to be two, 1. Love God
in all thy heart. 2. Love thy neighbour as thy self.
mediate are such as arise from the former principles, by
means of those two more immediate conclusions: and of
kind are some (as he thinks) yea, all the laws of the
analogue, if right reason may be Judge. Now to apply

Thesis 196.

the question be whether the Sabbath be known by
light of pure nature? the answer is, yea; for *Adams* mind
of it, and his heart was inclined and bent to the keep-
ing of it, although it be true, that now this light in corrupt
nature (as in many other moral duties) is almost wholly ex-
tinct and worn out, as hath been formerly shewn; And to
show plainly, this great and first impresson left on mans
heart in pure nature, is the first rule according to which
we are now to judge of what is the law of nature, and it
tends to dash to pieces and grind to powder and dust, most
effectually and strongly, the dreams and devices of such
men would make the Sabbath not moral, because not natu-
rally or not easily known by the present light of corrupt
nature, when as corrupt nature is no perfect copy, but
hindered discovery of some part of the light of nature,
which was fully imprinted at large in pure nature: and
therefore it is no wonder, if our adversaries so much op-
pose the Commandement of the Sabbath in the state of
obscurency: such therefore as are otherwise Orthodox in
point, and yet make this description of the law of
nature (*viz.* which was written on mans heart in his first
creation) to be both uncertain and impertinent, do un-
wisely pull down one of the strongest bulwarks, and the
first that ever God made to defend the Morality of the
Sabbath: there is indeed no expresse Scripture which
expresses this description of the law of nature (as they object)
so it is of many other things which are virtually and
substantially contained in the Scripture, although there
be no formal description set down of the same, and the like
of this description here.

196.

Thesis

Thesis 197.

197.

If we speak of the law of nature strictly taken, for which is immediatly and readily known by the common light of nature in all men, then it may be safely affirmed that although the Sabbath should not be in this sense natural, yet it will not follow that it is not therefore moral for the moral law once writ on mans heart in pure nature is almost blotted out; only some rudera and old rubbish left of it in a perverse mind and a corrupt heart, Eph. 4. we see the wisest of the heathens making those things to be moral vertues (*Junius* instanceth in the law of private revenge, and we know they magnified will-worship which the Scripture condemns as moral vices and if God would have Common-wealths preserved in all places of the world, from the inundation and deluge of mankind wickednesse, and therefore he hath generally printed notions of the second Table upon mens hearts, to bounds (as by sea-banks) unto the overflowings thereof and hence it is that they are generally known: but I would not have Churches every where, and therefore there is but little known concerning matters of the first Table, and consequently about this law of the Sabbath which notwithstanding may be moral, although it be not so immediatly made known.

Thesis 198.

198.

If we speak of the law of corrupt nature largely taken for that law which when 'tis made known by divine determination and declaration is both suitable and congruous to natural reason and equity, we may then say that the law of the Sabbath is according to the light of nature, even of corrupt nature it self: for do but suppose that God to be worshipped, and then these three things appear to be most equal. 1. That he is not only to have a time, but special time, and a fit proportion of time for worship. That it's most meet that he should make this proportion. The Lord having given man six days, and taken a seventh to himself, mans reason cannot but confesse that it is most just to dedicate that time to God: and for my own part I think that in this respect the law of the Sabbath was fairly writ on mans heart in innocency, as many other

mori

laws, which none question the morality of at this
ut disputes about this are herein perhaps uselesse.

Thesis 199.

Sacrament of the Lords Supper may be administred
circumstances concurring) every Lords day, nay
the week days often, as they did in the Primitive
ations : and hence our Saviour limits no time for
the first institution thereof, as he did for the Passe-
fold, but only thus, *As oft as you do it, do it in re-
embrance of me;* Hence it will follow, that now under
this Gospel there is no set Sabbath (as M. *Primrose* would)
but our Saviour at the first institution of the Lords
Supper, limits no particular day for the celebration there-
of, once he did for the Passeeover; for though there is
noointed special time (as shall hereafter appear) for
the oblique exercise of all holy duties not being limited
to times, but enlarged to other times also; hence
there is no reason why our Saviour should institute a set
day, when he instituted the Lords Supper, at the
same time of the celebration thereof, as it was in case of
Passeeover.

Thesis 200.

no argument to prove the Sabbath to be ceremoni-
al, because it is reckoned among ceremonials, viz. shew-
bread and sacrifices, as M. *Primrose* and *Wallaus* urge it out
of 1. 12. 1, 2, 3. for 1. upon the same ground fornication
and eating of idolothytes are ceremonial, because they are
mentioned among ceremonials, viz. bloud and things strang-
er. 15. 29. 2. upon this ground the Sabbath hath no
sanctity at all in it, no more then shew-bread and sacrific-
es which were wholly ceremonial. 3. The Sabbath is in
no place reckoned among things which are moral,
as pulling a sheep out of a pit upon the Sabbath day, an
act of humanity; why may it not then be as well account-
ed for? 4. One may as well argue that the not keeping
company with Publicans and sinners was a ceremonial
because the Lord Jesus useth the same proverbial
text, *I will have mercy not sacrifice*, Mat. 9. 13. upon
which he defends the lawfulness of pulling the ears of
wheat upon the Sabbath day, in this, Mat. 12. 15. the scope
and force of this place is not to shew the nature of the Sab-
bath

199.

Prim. par. 1. c. 6

173: "
Prim. par. 2. c. 2
Wal. diff. de
præc. c. 2.

Prim part. 1.
cap. 7. f. 3.

bath day, whether it be ceremonial or moral; but lawfulness and morality of his act in eating the corn upon this day; and thus the arguments of our our are very strong and convicting to prove the morality of such an act, but no way to prove the ceremoniality of the Sabbath: for that is the scope of our Saviour, that to the hungry is to be preferred before the sacrifice of resting upon the Sabbath. M. Primrose indeed replies to & tells us, that mercy is to be preferred before sacrifice remonial duties, but not before moral duties & therefore serving it before the rest on the Sabbath, the Sabbath could not be moral: but we know, that mercy in the first Table is sometimes to be preferred before moral duty in the first Table: a man is bound to neglect solemn prayer sometime to attend upon the sick; its a moral duty to assist some day for a Sabbath (saith M. Primrose) and suppose a fire be kindled in a Town upon that day, could the sick to be helped, must not mercy be preferred before hearing the Word? which himself will acknowledge to be then a moral duty.

Thesis 201.

201.

When Christ is said to be Lord of the Sabbath, Mat. 23. 8. the meaning is not, as if he was such a Lord as had power to break it, but rather such a Lord as had power to appoint it, and consequently to order the work of it for his own service. M. Primrose thinks That he is said to be Lord of it, because he had power to dispense with the keeping of it, by whom and when he would: and that Christ did not do such works upon the Sabbath day, which were neither of mercy or necessity, nay, which were servile, which the Law forbade: for Christ (saith he) as Mediatour, had no power to dispence with things moral, but he might with matters ceremonial, and therefore with the Sabbath. How far Christ Jesus might and may dispence with moral laws, I do not now, I think Biell comes nearest the truth in this controversy; only this is considerable, suppose the Sabbath was ceremonial, yet its doubtful whether Christ Jesus came in the days of his flesh to fulfill all righteousness, could abolish or break the law ceremonial until his death was past, by which this hand-writing of Ordinances was blotted out, Col. 2. 14. and this middle wall of partition was broken down, Ephes. 2. 14, 15, 16. But let it be y

at Christ had power to break ceremonial laws then
 e his death, yet in this place there is no such matter;
 e words contain a clear proof for the right obser-
 of the Sabbath, against the over-rigid conceptions
 e superstitious and proud Pharisees, who as they
 ht it unlawful for Christ to heal the sick upon the
 th, so to rub out, and eat a few corn ears upon it,
 ough hunger and want (and perhaps more than or-
 y in the Disciples here) should force men hereunto,
 i was no servile work (as M. *Primrose* would) but
 k of necessity and mercy in this; and our Saviour
 s the morality of it, from the example of *David*
 g the shew-bread, and those that were with him, pre-
 g that of mercy before sacrifice, and abstinence from
 bread; and hence our Saviour argues, That if they
 ling upon *David* might eat the shew-bread, much
 his hungry Disciples might eat the corn while they
 led upon him that day, who was Lord of the Sab-
 and that they might be the better strengthened
 y to do him service: These things being thus; where
 s there to be found any reall breach of the Sabbath,
 ng of any servile work, or maintenance of any unne-
 y work, which the same learned and acute writer im-
 to our Saviour? which I had almost said is almost
 emous.

Thesis 202.

no argument that the Sabbath is not moral, because
 , *Mark* 2.27. that man is not made for it, but it for
 for saith M. *Ironside*, man is made for moral duties,
 ey for man: For let the Sabbath be taken for the
 est of the Sabbath, as the Pharisees did, who placed
 h Religion in the bare rest, as that they thought it
 ful to heal the sick on that day, or feed the hungry;
 is not made as lastly, for the bare rest, but rather it
 n and for his good; but if by Sabbath be meant the
 fication of that rest, so man is made for it, by M. *Prim-*
 n confession: Nor our Saviour speaks of the Sab-
 a the first respect; for the rest of it is but a means to
 er and a better end, viz. The true sanctification of
 ch the Pharisees little lookt unto, and therefore he
 well say that the Sabbath was made for man, the
 it being no further good then as it was helpful to

202.

man in duties of piety or mercy required of man, in sanctification thereof: M. *Primrose* confessing that man made for the sanctification of the Sabbath, would therefore winde out from this, by making this sanctification the Sabbath to be no more then what is equally required of man all the week beside: but he is herein also mistaken; for though works of piety and mercy are required every day, yet they are required with a certain urgency and specialty upon the Sabbath day, and thence that God calls men to rest from all worldly occasions (which he doth not on the week days) that they may honour God in special upon the Sabbath, as shall hereafter appear.

Thesis 203.

203.

Its a Monkish speculation of M. *Broad* to distinguish of the Sabbath in *sensu mystico*, and *sensu literali*, as that mystical sense like the lean and ill-favoured kine in *Parable*'s dream shall eat up the literal sense, and devour the blessed and sweet Sabbath; for the Lord never meant the Sabbath such a mystical thing as the resting from works of the old man only every day, no more then when he commands us to labour six days, he permits us to labour in the works of the old man all the six days.

Thesis 204.

204.

For though it be true that we are to rest every day from sin, yet it will not hence follow, that every day to be a Christians Sabbath, and that no one day in few to be set apart for it: For 1. Upon the same ground we should have had no Sabbath, because he was to rest from sin every day. 2. The Jews also before Christ, should have rejected all Sabbaths, because they were then bound to rest from sin as well as Christians now. 3. Upon the same ground there must be no days of fasting or feasting under the Gospel, because we are to fast from sin every day, and to be joyful and thankful every day. I know some Libertines of late say so; but upon the same ground there should have been none under the law neither, they were then bound as well as we to fast from sin. 4. Hence neither should any man pay his debts, because he is bound to be paying his debt of love to God and men every day. 5. Hence also no man should pray at

The Morality of the Sabbath.

183

in his family, nor alone by himself solemnly, because a Christian is bound to pray continually: And indeed I do not think that any forehead could be so bold and brave as to make such a conclusion; but while I was writing I came to my hearing concerning a sea-man who came from the West-Indies, miserably deluded with principles of Familism, who, when an honest New-English man and his abbin-mate invited him to go along & pray together, considering their necessities, he would professedly refuse to do so, upon this ground, viz. *Dost not pray continually? then should we pray together now?* 6. The Commandment of the Sabbath doth not therefore presse us to rest from such works as are in themselves evil, which God forbids at no time; but from the works of our callings and weekly employments, which are in themselves lawful and necessary to be attended on at some time. It is therefore a loose and groundlesse assertion to make every day the Gospel to be a Christians Sabbath day.

Thesis 205.

205

I think that the Sabbath was proper to the Jews, because they only were able to keep and exactly observe the Law of it, being shut up (as M. Primrose saith) within a corner of the earth, and that the Gentiles therefore were not bound to it, because they cannot exactly observe the Law of it, in several quarters of the earth so far distant as is a very feeble argument: For why might not all the Gentiles exactly observe the rising and setting of the Sun, according to several Climates by which the natural day, and thus of a Sabbath, is exactly measured? and which day hath appointed (without limitation to any hour) the bounds of the Sabbath as it sooner or later rises and sets? were not the mariners of the men of Judah bound to observe the seventh day in all the several coasts where they made their Voiages? did God limit them to the rising and setting sun of Judaea only? what colour is there to excuse any of them? indeed its true, that in some habitable Northern Coasts, the sun is not out of sight some months together, but yet this is certain, if they know how the days extend into moneths, they can exactly reckon the number of those moneths, and therefore can exactly tell the number of days of which those weeks consist, and thereby have their exact rules and measures to know

The Morality of the Sabbath.

East and West, the place of the sun-rising and sun-setting, and consequently to know the Sabbath days; and if they should not exactly know it, their will to do herein (as in other things) accepted of God.

Thesis 206.

206.

If this Truth concerning the Morality of the Sabbath depend upon the Testimony of ancient Writers, it is easie to bring them up here in the rear, notwithstanding the flourish of the great Historian; but this hath been done sufficiently by others, nor doth it suit our scope to aim at only the clearing up of the meaning of the Command, which must stand firm; the heaven and earth shall fall asunder, the Lord will rather waste Kingdoms and the whole Christian world with fire and sword, let one tittle of his law perish; the Land must rest in Gods Sabbaths cannot, *Lev. 26. 34.* and although I see the Ministry of Christ Jesus a comely and comfortable maintenance, as may richly testify his peoples abundance of thankfulness for the feet of those his Messengers as preachers of peace, yet me thinks it argues great blindness in men who plead for a morality in a Tenth pigge or of corn, and yet will acknowledge no morality in a Tenth day.

Thesis 207.

207.

I shall therefore conclude and shut up these things in answer to M. Capenters and Heylins *Supra*, an argument against the Sabbath, which they have gone compassing the whole earth and heavens about to find out, never to be found till their days, and now its brought to light. I will not make mirth with it (as some have done, and let it be a scruple untoucht) but in words of sobriety, and plainness, and plainesse. If the Sabbath or Lords day (as they call it) be moral, then the moral law is subject to manifestation, because the nations issuing out of Noahs ark, and themselves from thence over the face of the whole earth, farther, some at a shorter distance, whereby changing their latitude with their habitation, they must of necessity alter the differences of times, neither can any exactly and precisely serve any one day, either as it was appointed by Moses, or as it was instituted by Christs Apostles afterwards, by reason of the manifold transportation of Colonies, and transmigration of nations, from one region into another, whereby the times

Variously be supposed to vary. The answer is ready and
viz. Although the Nations issued out of *Noahs* ark,
spread themselves over the face of the whole earth,
farther, some at a shorter distance, and thereby chan-
ged their longitude altered the differences of time, some
beginning the day sooner, some later, yet they might ob-
serve the same day; for the day is regulated and measured
by the sun, and the sun comes to one meridian sooner or
later than to another, and hence the day begins in one
place sooner or later than in another, and so the beginning
of the day is (respectively) varied, but yet the day it self
remains unchangeably the same: what though our Coun-
trymen in old *England* begin their Sabbath above four
days before us in new, they beginning at their evening,
and our evening, yet both may and do observe the same
day: all nations are bound to keep holy a seventh part of

but that time must be regulated by the Sun, neither
is it necessary that the same individual 24 hours should be
observed by all, but the same day as it is measured by the
sun in this or that place, which may begin in places more
easterly many hours sooner than in other places more
westerly; a day is not properly time, but a measure of
time, and therefore the manifold Transportation of Co-
untries, and Transmigration of nations from one region un-
to another, hinder not at all, but that they may exact-
ly and precisely observe the same day, which was institu-
ted and appointed: for although the time of the begin-
ning of the day be varied, yet the day it self is not, cannot
be varied or changed. Now whereas they say, that if
one should travel the world about, a whole day must needs
be lost, and if two men from the same place travell, the
one Eastward, the other Westward, round about the earth, and
return to the same place again, they shall find that he who hath
travell'd Eastward hath gotten, and the other going Westward hath
lost a day in their account; yea, the *Hollanders*, after their
voyage of *Fretum de Mayre*, coming home to their Coun-
try, by comparing their accounts with their Countrey-men
found, that they had lost a day, having gone West-ward, and
circled the earth round. I answer, what though a tra-
veller varying perpetually the quantity of the day, by rea-
son of his continual moving with or against the Suns mo-
tion, may time get or lose a day in his account, is the day
it self of its own nature variable or changeable? God

hath placed the Sun in the Firmament, and appointed for times and seasons, and in special for the regulating the day; and as the motion of the Sunne is constant there is an ordinary and constant succession of days without variation; for unlesse the Suns course bee changed the day which is regulated by it, is not changed; Now any shall travel round about the world, and so anticipate or second the diurnall motion of the Sun, and thereby varying continually the quantity of the day, at length gain or lose a day, according to their reckoning, they may and ought then to correct their accounts: Grege the 13. having found the Julian yeer to be too great the motion of the Sun, cut off ten days, by which the quinoxes and Solstices had anticipated their proper times, that so the yeer might be kept at its right period and is it not as good reason that a traveller who opposes the Suns diurnal course continually shortens somewhat of his day, till at last in compassing the earth round gains a whole day, should cut off in his accounts that which he hath gained by anticipating the Suns course and so rectifie his account of the day? For in every region and Countrey whatsoever, and howsoever situated, men are to begin the day at that time when the day naturally begins in that place, so likewise they are to reckon and count the days as they are there regulated and ordered by the Sunne, and that should be the first or second day of the week to them, which is naturally the first or second day of the week to that place where they are: thus their doubts are easily satisfied when they return to the place whence they first came: But if any shall find it very difficult for men thus to rectifie their accounts, and observe that time in every place which was at first instituted and its probable that the nations in their several transigrations and transportations never used any such course. The answer is obvious; mens weakness, or neglect and carelesse to do what they ought, is not a sufficient argument to prove that not to be their duty; besides 'tis not probable, that any nations were thus put to it, to travel round about the whole earth (although some particular persons in this later age have sailed round about it) and therefore could not vary a whole day possibly, but going so East-ward, some West-ward, some South-ward, so North-ward, they spread themselves over the face of

ole earth, some at a shorter, some at a farther distance, and so some began the day sooner, some later, yet all (as hath been shewn) might observe the day: the morality of the Sabbath is not built upon astronomical or Geometrical principles, and therefore it not fall by any shady speculations so far fetcht.

Here ends the *Morality* of the fourth Commandment.

The Change of the Sabbath follows.

THE
CHANGE
OF THE
SABBATH.

Wherein the true grounds
of the *Change* of the Day are
plainly opened.

Sundry Scriptures also (usually al-
leged) for this Change are more
fully cleared and vindicated
from what Mr. *Braburn*
and Mr. *Primrose* have al-
leged against the same.

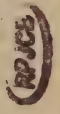
The Second Part.

LONDON,
Printed for John Rothwel. 1655.

THE
SABBATH

OF THE
SABBATH

OF THE
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THE
SABBATH

OF THE
SABBATH



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THE CHANGE OF THE ABBATH.

Thesis 1.

THE change of this day from the last to the first of the week, although it be confirmed by an ancient custome, yet the true reason and grounds of so great a *change* are not so fully known: Sacred writings not so expressly setting down (as in some things of lesse concernment) the causes of. And many of the Arguments heaped up, and mul-
 ed by some for the *change* of it, which may seem of ve-
 great weight, while they want an adversary at the other
 of the Scale to balance them: Yet upon sad exami-
 on, and search into them, they prove too light, and con-
 nently occasion the temptation of scrupling the truth
 validity of others more clear. We are therefore with
 e warinesse and humility of mind to search into this
 troversie, and with much thankfulness and modesty
 cept that little light which God gives us in greater, as
 as of much light which he is pleased to lend us in
 ler matters. *Pascimur apertis, exercemur obscuris, was*

*Vide Sprint on
 Sabb. Ironsides
 answer to 30:
 Argum. Qu. 5.
 c. 17.*

Austini

his

his speech long since concerning the Scriptures. There is no truth so clear, but mans loose wit can invent and many pernicious Cavils against it; and therefore in things which shine forth with lesse evidence, it is no wonder if it casts such blots and stains upon them as that can scarcely be discerned, *Nil magis inimicum veritati cumine nimio*. We should therefore be wise with solidity, and remember that in this and such like Controversies the Scriptures were not written to answer all the scruples and objections of Cavillers, but to satisfie and stablish the consciences of poor believers. And verily, when I am with such like speeches and objections as these, viz. *What is it expressly said, that the Old Sabbath is abrogated; what one Scripture is there in the New Testament declaring expressly that the Lords day is substituted and put in room?* I cannot from such expressions but think and that the ignorance of this change in some doth not spring so much from deficiency and want of light on Gods part, but rather from perversenesse on mans part, which doth not see nor own the truth, because it is not revealed; but dispensed after that manner and fashion of expressions mans wit and phantasie would have it: Like Naaman who, because the Prophet went not about the cure of Leprosie in that way and fashion which he would have him, did not therefore (for a time) see that way of healing which God had revealed to him. For the Holy Ghost is not bound to write all the principles of Religion upon Common-place-heads, nor to say expressly, *In this place Scripture you may see the old Sabbath abrogated, and new instituted*; for we find no such kind of expressions concerning Pauls Epistles, and many books of Scriptures that this or that Epistle or Book is Canonical; which we know to be so by other evidences. We know that the Holy Ghost by brief hints of Truth, gives occasion of large Comments, and by writing about other matters *tanquam aliud agens*, it brings forth to light the By revelations of great concernment, which it meet purposely in that manner to make known. And in many other things it hath thus done, so especially in the change of the Sabbath. So that if our hearts like locks were opened to Gods Key, they would be soon opened to see through the difficulties of this point; which I confess all practical points hath been most full of knots and difficulties to my own weaknesse.

Thesis 2.

make Apostolical unwritten inspirations notified and known in their days to the Churches, to be the cause of the change of the Day, is to plough with a Popish heifer, and to cast that Anchor on which deceivers use to rely by which they hope to save themselves when they cannot how otherwise to defend their falsehoods.

Thesis 3.

make Ecclesiastical Custome, established first by Imperial Law of Constantine, to be the foundation of the change, is to make a prop for Prelacy, and a step to Popery, and to open a gap to all humane inventions. It is not in the Churches power to appoint the greatest change; why may not any other Rite and Ceremony be appointed also? and if it be free to observe this day, or not, in respect of it self, because it wants a divine institution, it is not necessary to observe it, in respect of the Churches Name and Constitution (as some pretend) why may not the Churches Commandment be a rule of obedience in a thousand things else as well as in this? and so in consequence of Will-worship, and to serve God after the traditions of men, which God abhorres?

3.

Prim. part. ca. 5
Heylin Hist. l. 2:

Thesis 4.

The observation of the first day of the week for the Christian Sabbath ariseth from the force of the fourth Commandment, as strongly as the observation of the Jewish cultus, or means of worship now under the M. Testament, doth from the force of the second Commandment; only let this be supposed, that the day is now changed (as we shall hereafter prove) as also that the worship it self is changed by divine institution; for Gospel Institutions when they be appointed by divine sovereignty, yet they may then be observed and practised by virtue of some Moral Law. The Gospel appointed new Ceremonies, but we are to use them by virtue of the second Commandment: so here the Gospel appoints a new seventh day for the Sabbath, but it stands by virtue of the first Commandment: and therefore the observation of

it is not an Act of Christian Liberty, but of Christianity imposed by divine Authority, and by virtue of the Law.

Thesis 5.

5.

For the Morality of the fourth Commandment (as I have proved) being preserved in observing not *that* Sabbath only, nor yet a Sabbath meerly when man sees fit, but in observing *the Sabbath*, i. e. such a Sabbath as is determined and appointed of God, (which may therefore be either the first or last of the seven days) Hence it is, the first of the seven, if it be determined and instituted by God under the New Testament, ariseth equally from the fourth Commandment, as the last seventh day did under the Old Testament; and therefore it is no such *placuit* nor delusion of the common people, as Mr. Brabourn would make it, to put the Title of the Lords Sabbath upon Lords day, and to call it the Sabbath day; for if it were born out of the same womb the first seventh was, it is (I mean) from the same Commandment, *Remember keep holy the Sabbath day*; why may it not bear the name of the Sabbath now, as the first-born did in former times.

Thesis 6.

6.

If the Lord would have man to work six dayes together, according to his own example, and the morality of the fourth Commandment, that so a seventh day determined by himself might be observed; Hence it is, neither two Sabbaths in a week can stand with the morality of the fourth Commandment, nor yet could the former Sabbath be justly changed into any other day the next to the first day of the week; the first day could no longer be the week before; for then there should be eight days in a week; and if it did belong to the week following, then (if we suppose that the second had been the Sabbath) there must be one working day, *viz.* the day to go before it, and five working days after it, and there should not nor could not be six working days continued together, that the seventh might be the Lords day according to the morality of the fourth Commandment. And hence it is, that no Humane or Ecclesiastical power can change the Sabbath to what day of the week please, from the first, which now is.

Thesis 7.

7.

should not seem an uncouth phrase, or an hard saying, all the first day of the week a seventh, or the seventh for though it be the first absolutely in order of existence from the Creation, yet relatively in way of relation, in respect of the number of seven in a week, it may be called with the name and title of a seventh, even of such an order as may lawfully be crowned and anointed to be Sabbath day; for look as *Noah*, though he was the first order of years, and dignity of entrance into the Ark, yet called the eighth, 2 *Pet.* 2. 5. in that he was one of a (as the Learned observe) *qui octonarium numerum creabant*, or who made up the number of eight: so in respect of the first day, which in divers respects may be called the first, and yet the seventh also. Mr *Brabourns* argument therefore is of no solidity, who goes about to prove the Christian Sabbath to be no Sabbath, Because, *at Sabbath which the fourth Commandment enjoins is called the seventh day*; but all the Evangelists call the Sabbath day *the first day of the week, not the seventh day*. For we should remember that the same day in divers respects may be called the first day, and yet the seventh day; for in respect of its natural existence and being, it may be called the first day, and yet in respect of divine use and institution, it may be and is called the seventh day, even true of the fourth Commandment, which is the Sabbath day, which is confessed to be the first day.

Thesis 8.

8.

For although in *numero numerante* (as they call it) *i. e.* in number numbering there can be but one seventh, which immediately follows the number six: yet in *numero numero*, *i. e.* in number numbred, or in things which are numbered, (as are the days of the week) any of the seven may be so in way of relation and proportion. As suppose seven men stand together, take the last man in order from the other six, who stand about him, and he is the seventh: again take the first in order, and set him apart from the six who stand below him, and if the number of them are taken from him make up the number of six, he may and must necessarily be called the seventh. Just thus

The Change of the Sabbath.

thus it is in the daies of the week; the first Sabbath of the Creation might be called the seventh day in respect of the six days before it; and this first day of the week might be called the seventh day also, in respect of the six wing days together after it. That may be called the last seventh, this the first seventh, without any absurdity of count which some would imagine: and if this first day of the week is called the eighth day according to *Ezek. Prophecie* of Evangelical times, and his reckoning on from the Creation, *Ezek. 43. 27.* why may it not the other respects put on the name of a seventh day also?

Thesis 9.

9.

The reason why the Lord should depose the last seventh and exalt and crown the first of seven to be the day of Christian Sabbath, is not so well considered, and therefore to be here narrowly examined. For as for those Eastern Christians, who in the Primitive times observed two sabbaths in a week, the Jewish and the Christian, doubt their milk sodd over, and their zeal went beyond the mark. The number of Jews who were believers, and yet too zealous of their old customes, we know, did fill thrones in their dispersion, and before more then the West and more remote parts, and therefore they might powerfully infect those in the East; and they to gain keep them, might more readily comply with them. Let us therefore see into the reasons of this change from seventh unto another.

Thesis 10.

10.

The good will of him who is Lord of the Sabbath, the first efficient and primary cause of the institution of the new Sabbath; but the Resurrection of Christ being the first day of the week, *Mark 16. 9.* is the secondary or moving cause hereof: the day of Christs resurrection being Christs joyful day for his peoples deliverance, the worlds restitution and new Creation, it is no wonder if the Lord Christ appoint it, and the Apostles publish it, and the Primitive Christians observe their holy and joyful day of rest and consolation. For the notable work of God upon a day, being ever the cause of sanctifying the day: hence the work of resurrection being finished upon the day of Christs resurrection

being the most glorious work that ever was, and when Christ was first most gloriously manifested we rested from it, *Rom. 1. 4.* hence the Lord Christ hath a good cause to honour this day above all others; and what other cause there should be of the public Assemblies in the Primitive Churches, upon the first day in the week, then this glorious work of Christs resurrection, upon the same day which began their great work, or the rising of the Sun of righteousness, is scarce imaginable.

Thesis 11.

The action of Christ doth of it self sanctifie any time; if he did, why should we not then keep as many holidays every year as we find holy actions of Christ recorded in Scripture, as the superstitious crew of blind Papists think this day? But if God who is the Lord of time shall sanctifie any such day or time wherein any such action is done, such a day then is to be kept holy; and therefore if God hath sanctified the day of Christs Resurrection, we may lawfully sanctifie the same day; and therefore Mr. *Brabourn* doth us wrong, as if we made the resurrection of Christ, meerly to be the cause of the change of the day.

11.

Thesis 12.

Why the will of God should honour the day of Christs resurrection as holy, rather than any other day of his Incarnation, Birth, Passion, Ascension: It is this; because his rising day was his resting or Sabbath day, wherein he entered into his rest, and whereon his rest began. The Sabbath or rest-day of the Lord our God, only our rest-day according to the fourth Commandment.

12.

Hence the day of Gods rest from the work of creation, and the day of Christs Rest from the work of Redemption, are onely fit and capable of our Sabbaths. Now the Lord Christ in the day of Incarnation and Birth, did not enter into his rest, but rather made entrance into his labour and sorrow, when he began the work of Humiliation, *Galathians vers. 4, 5.* and in the day of his passion, when he was under the sorest part and feeling of his labour, or Agonies upon the Crosse and in the Garden.

The Change of the Sabbath.

And hence it is, that none of those daies were consecrated to be our Sabbath or rest-daies, which were daies of Christs labour and sorrow; nor could the daie of his Ascension be fit to be made our Sabbath, because although Christ then and thereby entred into his place of Rest (third Heavens) yet did he not then make his first entrance into his estate of Rest, which was in the daie of his Resurrection; the wisdom and will of God did then choose this daie above any other to be the Sabbath.

Thesis 13.

13.

Those that go about (as some of late have done) to make Christs Ascension daie the ground of our Sabbath, had need be fearful lest they lose the truth and beyond it, while they affect some new discoveries which seems to be the case here. For though Christ his Ascension entred into his place of Rest, yet the place was but an Accidental thing to Christs Rest it self, the first which was begun in the daie of his Resurrection; therefore there is no reason to prefer that which is but accidental above that which is most substantial; or the place of entrance into the place of his Rest in his Ascension before the daie of Rest in his Resurrection: beside, its uncertain whether Christ ascended upon the first daie of the week; we are certain that he arose then; and we should build such a vast change upon an uncertain knowledge. And yet suppose that by deduction and force of wit it might be found out, yet we see not the holy Spirit expressly setting it down, viz. That Christ ascended the first daie of the week, which if he had intended to have made the ground of our Christian Sabbath, he would surely have done: the first daie in the week being accounted the Lords daie in holy Scriptures; and neither first daie do we find mentioned on which he ascended, but only on that daie wherein he arose from the dead.

Thesis 14.

14.

And look as Christ was a Lamb slain from the foundation of the world meritoriously, but not actually. he was also risen again in the like manner from the foundation of the world meritoriously, but not actually. He

at look as God the father actually instituted no Sabbath, until he had actually finished his work of Creation; so neither was it meet that this day should be changed until Christ Jesus had actually finished (and not merely only) the work of Redemption or Restauration. And hence it is, that the Church before Christs Resurrection might have good reason to sanctify that day, which was instituted upon the actual finishing of the work of Creation, and yet might have no reason to observe our Jewish Sabbath; the work of Restoration and new Creation, and rest from it, not being then so much as begun,

Thesis 15.

Whether our Saviour appointed that first individual day of his Resurrection to be the first Christian Sabbath; somewhat difficult to determine; and I would not tie it and leave them for others to unloose; This only I say, that although the first individual day of Christs Resurrection should not possibly be the first individual Sabbath, yet still the Resurrection of Christ is the ground and institution of the Sabbath, which one consideration will shew all those devices of some mens heads, who puzzle themselves with many intricacies and difficulties, in saying that the first day of Christs Resurrection could be the first Sabbath, and thence would infer that the day of his resurrection, was not the ground of the institution of the Sabbath, which inference is most false; for it is as if Christ had made that great work on this day as the ground of the institution of it, some time after the work was past.

15.

Thesis 16.

The ruin and fall of man having defaced and spoiled (destruction not *de facto*) the whole work of Creation, as is affirmed * Bishop well observes; It was not so meet therefore that the Sabbath should be ever kept in respect of the old work, but rather in respect of this new Creation and Restoration of all things by Christ, after the actual accomplishment thereof in the day of his Resurrection. But God the father having created the world in six days, he rested therefore and sanctified the seventh: So

16.

* *Lake Theses.*

this work being spoiled and marred by mans sin, and new Creation being finished and ended, the Lord the rested the first day of the week, and therefore sanctified

Thesis 17.

17.

The fourth Commandment gives in the reason why sanctified the seventh day from the Creation, viz. be God rested on that day, and as it is in *Exod. 31. 17.* refreshed in it, that is, took a complacency and delight in his work so done and so finished. But the sin of man, coming from his first Creation, made God repent that ever he made man, *Gen. 6.* and consequently the world for ever and therefore it took off that complacency or rest and refreshing in this his work; if therefore the Lord himself to work a new work, a new Creation or Recreation of all things in and by his Son, in which he will ever rest, may not the day of his rest be then justly changed into the first of seven, on which day his rest in his work began, whereof he will never repent? If he vary his rest, may not he vary the time and day of it must not the time and day of our rest be varied, because the ground of Gods rest in a new work is changed?

Thesis 18.

18.

As it was no necessary duty therefore, perpetual observe that seventh day wherein God first rested, because his rest on that day is now changed; so also it is no necessary orderly to observe those six daies of labour, wherein he first laboured and built the world, of which for sin of man he is said to have repented; yet notwithstanding, though it be no necessary duty to observe those particular six daies of labour, and that seventh of Rest, yet a moral duty (as hath been proved) to observe six for labour, and a seventh for rest; and hence it follows that although the Lord Christs Rest on the day of his resurrection (the first day of the week) might and may be taken as a ground of our rest on the same day; his labour in the work of Redemption three and threescore years and upward, all the daies of his life and humiliation could not nor cannot justly be made the ground or example of our labour, so as we must labour and work together before we keep a Sabbath the Day of Christs

use although God could alter and change the day of
without infringement of the *Morality* of the fourth
commandment; Yet he could not make the example of
his labour 33 years together, the ground and exam-
ple of our continuance in our work, without manifest
breach of that *Moral Rule*, viz. That man shall have six
days together for labour, and the seventh for rest. For man
rests the first day of the week, and withall observe six
days for labour, and so keep the fourth Commandment;
he cannot labour 33 years together, and then keep a
day without apparent breach of the same Command-
ment: and therefore that *Argument* of Master B. abourn
that our Christian Sabbath melts into Vanity, wherein
there is an equity of the Change of the daies of our labor,
three daies only together (as Christ did lie in the grave)
years together (as he did all the daies of his humiliati-
on) *case we will make a change of the Sabbath, from the*
day of the day of Christs Rest. And yet I confess inge-
nuely with him, that if the Lord had not instituted the
day of the week to be our Christian Sabbath, all these
such like arguings & reasonings were invalid to prove
a change; for mans reason hath nothing to do to change
without Divine appointment and institution: these
are only I mention why the wisdom of God might wel
change the day. The proofs that he hath changed it, shall
be in due place.

Thesis 19.

The Resurrection of Christ may therefore be one
ground, not only of the Sanctification of the Christian Sab-
bath, but also a sufficient ground of the abrogation of the
Jewish Sabbath. For, first, the greater light may darken the
lesse, and a greater work (as the Restoration of the world af-
ter the Creation of it) may overshadow the lesse, Jer.
31. 8. Exod. 12. 2. Secondly, mans sin spoiled the first
day, and therefore the day of it might be justly abrogated.
The horrible wrath of God had been immediatly pou-
red upon man (as might be proved, and as it was upon
the fallen Angels) and consequently upon all creatures
for mans sake, if Christ had not given the Father rest, for
his sake the world was made, Rev. 4. 11. and by whose
blood and mediation the world continues as now it doth,

Thesis 20.

20.

Yet although Christs Resurrection be one ground only of the institution of the new Sabbath, but also of abrogation of the old; yet it is not the only ground the old was abrogated; For, (as hath been shewn) there was some type affixed to the Jewish Sabbath, by reason which there was just cause to abrogate, or rather (as *vin* calls it) to translate the Sabbath to another Day. therefore this dasheth another of Mr. Brabourns dream who argues the continuance of the Jewish Sabbath, because there is a possibility for all nations still to observe it. (saith he) cannot we in England as well as they at Jerusalem remember that Sabbath? Secondly rest in it. Thirdly keep it holy. Fourthly, keep the whole day holy. Fifthly, last of seven. Sixthly, and all this in imitation of God. For no Nation (saith he) besides the Jews observe these 6 things. Yes verily that they could in respect of natural ability the question is not what men may or might do, but what they ought to do, and should do. For besides the change Gods Rest through the work of the Son, there was also affixed to that Jewish Sabbath, for which cause it may easily vanish at Christs death; as well as other types, in relation of the affixed type, which was but accidental; and may be continued and preserved in another day, being originally and essentially Moral: A Sabbath was instituted in Paradise, equally honoured by God in the Decalogue with all other Moral Laws, foretold to continue in the day of the Gospel by Ezekiel and Isaiah, Ezek. 43. ult. Isa. 56. and commended by Christ, who bids his people pray, that their flight may not be in the winter or Sabbath day, as it is easie to open these places against all cavils; and therefore it is for substance Moral. Yet the word Sabbathism, Heb. 9: and the Apostles gradation from yearly holi-daies monthly new-moons; and from them to weekly Sabbath which are called shadows of things to come, Col. 2. 16. seem strongly to argue some type affixed to those individ Sabbath, or Jewish seventh daies; and hence it is perceived that the Sabbath is set among Moral Laws in the Decalogue, being originally and essentially Moral, and yet set among Ceremonial Feast-daies, Lev. 23. 2, 3. because it is accidentally typical. And therefore Mr. Brabourn need not raise such a dust, and cry out, Oh monstrous! very strange! what a mingle-mangle! what an hotch-potch have we here!

a confusion and jumbling of things so far distant, as
Morals and Ceremonials are here mingled together ! No
we do not make the fourth Commandment essenti-
Ceremonial ; but being accidentally so, why may it
standing this be mingled among the rest of the
is ? Let one solid reason be given, but away
words.

Thesis 21.

the question be, what type is affixed and annexed to
Sabbath ? I think it difficult to find out, although man
on wit can easily allegorize and readily frame imagi-
ns enough in this point. Some think it typified Christ
in the grave ; but I fear this will not hold, no more
many other Popish conjectures, wherein their alle-
ging Possillers abound. Bullinger and some others
that it was typical in respect of the peculiar sacrifici-
annexed to it, which sacrifices were types of Christ,
b. 28. 9. And although much might be said for this a-
that which Mr. Brabourn replies, yet I see nothing
or in this ; for the multiplying of sacrifices (which
patres cultus instituti) on this Day proves rather a
alty of worshipping God more abundantly on this
then any Ceremonialness in it ; for if the offering of
fices merely, should make a day Ceremonial, why did
make every day Ceremonial in respect of every daies
ing of the Morning and Evening sacrifice ? Some think
our Rest upon the Sabbath (nor God the Fathers Rest,
r. Brabourn turns it) was made not only a resemblance,
also a type of our Rest in Christ, of which the Apo-
speaks, Heb. 4. 3. which is therefore called a *Sabbatism*,
or a keeping of a *Sabbath*, as the word signifies. What
rs would infer from this place to make the Sabbath to
merely Ceremonial : and what Mr. Brabourn would
er from hence, that it is not at all Ceremonial ; may
of them be easily answered here again, as already
have been in some of the former *Theses*. Some scru-
I see not yet through about this text, inforce me here-
be silent, and therefore to leave it to such as think
may defend it, as one ground of some affixed type
the Jewish Sabbath.

Thesis 22.

22.

Jun. Ann. in
Gen. 2. 3.

Learned *Junius* goes before us herein, and puts out the Type affixed to that Sabbath; For, besides the institution of it in *Paradise*, he makes two other which he calls accessory, or affixed and added to it. One was *Civilis*, or Civil, that men and beasts might from their toilsome labour every week. 2. Ceremonial; for their solemn Commemoration of deliverance out of *Egypt*, which we know Typified deliverance by Christ, *Deut. 5. 15.* Some think that their deliverance out of *Egypt* was upon the Sabbath day; but this I do not urge; because though it be probable, yet it is not certain; only this is certain, they were to sanctify this day, because of this their deliverance; and 'tis certain this deliverance was Typified our deliverance by Christ: and hence 'tis certain, there was a Type affixed to this Sabbath; and because the Scripture is so plain and express in it, I am inclined to think the same which *Junius* doth, that this is the Sabbath rather than any other I have yet heard of: against which I know many things may be objected; only it may be sufficient to clear up the place against that which *Mr. Brab.* answers to it.

Thesis 23.

23.

The Deliverance out of *Egypt*, saith he, is not set down as the ground of the Institution of the Sabbath, but only as a motive to the observation thereof; as it was more general in the Preface to the Decalogue, to the obedience of every command, which notwithstanding are not Ceremonial; for *God* saith, I am the Lord, who brought thee out of *Egypt*, therefore keep thou the first, the second, the third, the fifth, the sixth, as well as the fourth Commandment; and therefore (saith he) we may make every Commandment Ceremonial as well as the Sabbath, if the motive of deliverance out of *Egypt* makes the Sabbath to be so. This is the substance and substance of his discourse herein; and I confess its true, that deliverance out of *Egypt* was not the first ground of the institution of it, but *God's* Rest after his six days labour yet it was such a ground as we contend for, viz. a secondary and an annexed or affixed ground. And that it was not a Motive only to observe that day (as it is in the Preface to the Decalogue) but a superadded ground of

appear from this one consideration, viz. because that ground on which the Lord urgeth the observation of Sabbath in *Exod. 20. 11.* it is wholly left out in the reason of the Law, *Deut. 5. 15.* and their deliverance out of Egypt put into the room thereof: for the ground in *Exod. 20. 11.* is this, *Six days God made Heaven and Earth, and the seventh day and sanctified it;* but instead of these words, and of this ground, we find other words put into the room, *Deut. 5. 15.* *Remember thou wast a servant in the land of Egypt, and that the Lord brought thee out thence by a mighty hand, therefore the Lord thy God commandeth thee to keep the Sabbath.* Which seems to argue strongly that these words are not a meer Motive, but another ground for the observation of the Sabbath. And why might not the principal Motive in the Preface to the Decalogue, serve as a sufficient Motive to the obedience of this Commandment, if there was no more but a Motive in these words of *Deut.* therefore I suppose this was also the ground and affix-type unto the Jewish Sabbath.

Thesis 24.

that still the difficultie remains; for Mr. Brabourn will say those were but humane reasons; but what ground is there from Scripture for the institution of another Sabbath, as well as the abrogation of the old? which if it be not observed, I confess this cause sinks; here therefore let it be observed, that we are not to expect such evidence in Scripture concerning this Change, (as fond and humour-wit sometimes pleads for) in this controversie, namely, that Christ should come with Drum and Trumpet, as it were on mount Zion, and proclaim by word or writing in so many expresse words, *That the Jewish Sabbath is abrogated, and the first day of the week instituted in its room to be observed by all Christians to the end of the world.* For 'tis not the Lord's manner so to speak in many other things which concern the Kingdom, but as it were occasionally, or in way of Historic, or Epistle to some particular Church or people; and as he doth concerning the Sabbath: and yet Wisdomes end is plain enough to them that understand. Nor do I doubt but that those Scriptures which are sometimes alleged for the Change of the Sabbath, although at the first sight they may not seem to bear up the weight of this controversie, yet being thoroughly considered, they are not only sufficient to stablish modest minds, but are also such as may silence, or stop the mouths even of wranglers themselves.

Thesis

Thesis 25.

25.

I do not think that the exercise of holy duties day, argues that such a day is the Christian Sabbath; for the Apostles preached commonly upon the Jewish Sabbath, sometime upon the first day of the week also: therefore the bare exercise of holy duties on a day is sufficient Argument that either the one or the other is Christian Sabbath; for then there might be two Sabbaths, yea, many Sabbaths in a week, because there may be many holy duties in several daies of the week, which we know is against the *Morality* of the fourth Commandment.

Thesis 26.

26.

Yet notwithstanding although holy duties on a day not argue such a day to be our Sabbath, yet that day which is set apart for Sabbath services rather than any other day, and is honoured above any other day for that end, such a day is the Christian Sabbath. Now, if it may appear that the first day of the week was thus honoured, then certainly it is to be accounted the Christian Sabbath.

Thesis 27.

27.

The Primitive pattern Churches thus honoured the first day of the week; and what they practised with reproof, that the Apostles (who planted those Churches) enjoined and preached unto them so to do; at least such weighty matters as the *Change* of days, of preference one before that other which the Lord hath honoured before; and what the Apostles preached, that the Lord has commanded, *Mat. 28:20. Go teach all Nations that which I command you.* Unless any shall think that the Apostles sometime went beyond their Commission to teach that which others which Christ never commanded, which is blasphemous to imagine; for though they might erre in practice as men, and as *Peter* did at *Antioch*, and *Paul* and *Barnabas* in their contention; yet in their publick Ministry they were infallibly and extraordinarily assisted, especially in such things which they hold forth as patterns for after times: if therefore the Primitive Churches thus honoured the first day of the week above any other day for Sabbath services, then certainly they were instituted and taught

to do by the Apostles approving of them herein; and the Apostles taught the Churches, that, *the Lord Jesus commanded to the Apostles.* So that the approved practice of the Churches herein shews what was the Doctrine of the Apostles; and the Doctrine of the Apostles shews what was the command of Christ: so that the sanctification of this first day of the week is no humane tradition but an institution from Christ himself.

Thesis 28.

that the Churches honoured this day above any other, appear in its place, as also that the Apostles commanded them so to doe. Yet Mr. Primrose saith, that this is doubtful: and Mr. Ironside (not questioning the former) falls off with another evasion, viz. *That they acted therein not as Apostles, but as ordinary Pastours, and consequently as fallible men, not only in commanding this Change of Sabbath, but in all other matters of Church-government, in which he reckons this of the Sabbath to be one* which links were imposed according to their private wisdom, as fit for those times, but not by any Apostolical Commission concerning all times. But to imagine that matters of Church-government in the Apostles daies were coats for fashion in respect of after-times, and that the form of it mutable (as he would have it) I suppose will be digested by few honest and sober mindes in these times, unless be byassed for a season by politic ends, and therefore herein I will not contend; only it may be considered whether any private spirit could abolish that day, which from the beginning of the world God so highly honoured, and then honour and advance another day above and sanctifie it too (as shall be proved) for religious uses. Could any do this justly but by immediate direction from the Lord Christ Jesus? and if the Apostles did thus receive it immediately from Christ, and so the observation of it, they could not then teach it as private men, and as private Pastours, as he would have it. pernicious conceit, enough to undermine the faith of Gods elect in many matters more weighty then this of Sabbath.

28.

Iron. Qu. 3. c. 89

Thesis

Thefis 29.

29.

To know when and where the Lord Christ instructed his Disciples concerning this *change*, is needles to enquire. It is sufficient to believe this, that what the Primitive Churches exemplarily practised, that was taught by the Apostles who planted them; and that whatsoever the Apostles preached, the Lord Christ commanded as hath been shewn. Yet if the *change* of the Sabbath matter appertaining to the Kingdom of God, why should we doubt but that within the space of his forty daies he bode with them after his Resurrection, he then taught them, for 'tis expressly said, that he then taught them things, *Acts 13.*

Thefis 30.

30.

When the Apostles came among the Jews, they preached usually upon the Jewish Sabbath, but this was not because they did think or appoint it herein to be the Christian Sabbath, but that they might take the fittest opportunity and season of meeting with, and so of preaching the Gospel to the Jews in those times. For, what power had they to call them together when they saw meet; or if they had, was it meet for them thus to do, before they were sufficiently instructed about Gods mind for setting apart some other time? and how could they be sufficiently and seasonably instructed herein without watching the advantage of those times which the Jews thought were the only *Sabbaths*? The daies of *Pentecost*, *Passover*, and house of prayer in the Temple, are to be observed still as well as the Jewish Sabbath, if the Apostles preaching on their *Sabbaths* argues the continuance of them, as Mr. *Brabourn* argues; for we know that they preached also and went purposely to *Jerusalem* at such times to preach among them as well as upon the Sabbath daies: look therefore they laid hold upon the daies of *Pentecost* and *Passover* the fittest seasons to preach to the Jews, but not think that such Feasts should still be continued, so it is in their preaching upon the Jewish *Sabbaths*.

Thefis 31.

31.

Nor did the Apostles sinfully Judaize by preaching the Jews upon their *Sabbaths* (as Mr. *Brabourn* would have us see)

supposing that their Sabbaths should not be still observed, would then Judaize and after Ceremonies, saith he, and so of those things which they laboured to destroy: For, suppose they did observe such daies and Sabbaths as were Ceremonial for a time, yet it being done not in conscience of duty, but in conscience of taking so fit a season to preach the Gospel in, it could not nor cannot be any sinful Judaizing, specially while then, the Jews were not sufficiently instructed about the abolishing of those things. For Mr. Brabourn could not but know that all the Jewish ceremonies were by the appointment of God, were to have an honorable burial, and that therefore they might be lawfully observed for a time among the Jews, until they were more instructed about them; and hence Paul circumcised Timothy, because of the Jews, *Act. 16. 3.* and did otherwise minister to them, that so he might win and gain the more of them: and if Paul observed purposely a Jewish ceremony of Circumcision, which was not necessary, nay, it was not lawfull to be observed among the Gentiles, *2. 2.* and yet he observed it to gain the Jews: why should not Paul much more preach the Gospel, which is in itself a necessary dutie, upon a Jewish Sabbath which he used occasionally to him, and therefore might lawfully be served for such an end among the Jews, which would be unlawful to the Gentiles might be unlawful? Suppose therefore the Apostles might have taught the Jews from house to house (as Mr. Brabourn argues against the necessity put upon the Apostles to preach upon the Jewish Sabbath) yet Reason or Conscience was there to lose the opportunity of publick preaching for the more plentiful gathering of souls, when many are met together, and which might lawfully be done, and be contented only to seek their ease in such private waies? and what although Paul did assemble the chief of the Jews together at Rome, when he was a prisoner, to acquaint them with Civil matters during his imprisonment, *Act. 28. 17.* yet had he power to do thus in all places where he came? or was it meet for him to do so? Did not he submit the appointment of a publick Assembly to heare the word rather unto them, than to assume it to himself, *Act. 28. 23.* It is therefore false and unsound, which Mr. Brabourn affirms, viz. That Paul preached on the Jewish Sabbath in conscience of the Day, contrary to the opportunity he then took from the Jews in their own publick meetings then to preach to them; For (saith he)

Paul

Paul had power to assemble them together on other dayes. I say, is both false: for he that was so much spoken against among them, might not in all places be able to set forth such a power; as also 'tis unsound; for, suppose he had such a power, yet whether it was so meet for him to set it forth in appointing other times, may be easily judged of by what hath been said.

Thesis 32.

32.

Nor is there a foundation here laid of making all actions of the Apostles unwarrantable (or unimitable Mr. Brabourn saith) because we are not to imitate the Apostles herein in preaching upon the Jewish Sabbaths. no actions either of Christ or the Apostles which were done meerly in respect of some special occasion, or for some reason, are, *catenus*, or in that respect binding to others. For, the example of Christ eating the Lords Supper with men, not women, in an upper chamber, and towards the dark evening, doth not bind us to exclude women, nor to celebrate in other places and times; because we know that these actions were meerly occasioned in respect of special reasons (as the eating of the *Passover* with own family, Christs family not consisting of women: it is here in respect of the Sabbath; The Apostles preaching upon the Jewish Sabbaths was meerly occasioned by occasion of the publick meetings (their fittest time to do good in) which were upon this and any other day.

Thesis 33.

33.

Now although the Jews observing this day, the Apostles observed it among the Jews by preaching among them; yet we shall finde that among the Christian Churches and believers (where no Judaisme was so much as tolerated for a time) not any such day was observed, nay, another day, the first day in the week, was honoured and preferred by the Apostles above any day in the week for religious and Sabbath-services, although holy duties doe not argue alway an holy day: yet when we shall finde the holy Ghost single out and nominate one particular day to be observed and honoured rather then any other day, and rather then the Jewish seventh day it self for Sabbath-services and holy duties.

undeniably proves that day to be the Christian Sabbath, and this we shall make evident to be the first day of the week. Which one thing seriously minded (if prodorh utterly subvert the whole frame and force of M. Brabourn's shady Discourse for the observation of the Jewish Sabbath, and most effectually establisheth the Christian Sabbath. M. Brabourn therefore herein bestirs his wits, tells us on the contrary, that Paul preached not only to Jews, but even unto the Gentiles upon this Jewish Sabbath, rather than any other day; and for this end brings the proof; one is *Acts* 13. 42, 44. where the Gentiles desired Paul to preach to them, *οἱ τὸ μετὰ εὐχόμενοι*, i. e. the week between, or any day between the next Sabbath (as some translate it) or (if M. Brabourn will) the next Sabbath, or Jewish Sabbath, when all the City came out to hear Paul, who were most of Gentiles, not Jews. Be it so, they were Gentiles indeed, but as yet no Church or Christian Church of Gentiles, but still under Christ's Government and Ordinances, to whom (I say) the first day of the week was so honoured above any other day for sacred Assemblies. It is no wonder if the Apostles yield to their desires, and preaching any time of the week, which they thought fit time, even upon the Jewish Sabbath; among the Jews being mingled, they might have the opportunity to preach to them also, and so become all to all men to gain some. His second proof is, *Acts* 13. and here he tells us, that Paul and Timothy preached not to the Jews, but to the Gentiles, upon the Sabbath. I confess they are not called Jews no more then that they were Gentiles; but why might not Lydia and her company be Jews or Jewish Proselytes, who we did observe the Jewish Sabbath strictly till they were better instructed, as they did all other Jewish ceremonies also? For Lydia is expressly said to be one who worshipped God before Paul came. M. Brabourn tells us, *there were no Jewish Proselytes, because they had no Jewish Synagogue, and therefore they were fain to go out of the City into the open Fields, beside a River to pray.* I confess, the Text saith that they went out to a River side, where prayer was wont to be made; but that this was the open Fields, where there was no Oratory, house, or place of shelter to meet and pray in, this is not in the Text, but in M. Brabourn's Comment and gloss on it. But suppose it

The Change of the Sabbath.

was in the open Fields, and that they had no Synagogue yet will it follow that these were not Jews? might the Jews be in a Gentile City for a time without any Synagogue? especially if their number be but small, this small number consist chiefly of women, as it is said this did, whose hearts God touched, leaving their husbands to their own ways? If they were not Jews, or Jewish selytes, why did they choose the Sabbath day (which Jews so much set by) rather than any other, to pray worship God together in? But verily such answer, these wherewith the poor man abounds in his Treason, make me extremely fear that he rather stretcht his Conscience, then was acted by a plain deluded Conscience, this point of the Sabbath.

Thesis 34.

34.

It remains therefore to prove that the first day of the week is the Christian Sabbath by divine institution; this may appear from those three Texts of Scripture ordinarily alledged for this end.

I. *Acts 20. 7.*
 II. *1 Cor. 16. 2.*
 III. *Rev. 1. 10.* } Which being taken jointly together hold these three things:

- I. That the first day of the week was honoured above any other day for Sabbath-services in the Primitive Churches practice, as is evident, *Acts 20. 7.*
2. That the Apostles commanded the observation of the day, rather than any other for Sabbath-services, as is evident, *1 Cor. 16. 1, 2.*
3. That this day is holy, and sanctified to be holy to the Lord above any other day, and therefore it had the Lords name upon it (an usual sign of things Holy) and therefore called the Lords day, as is evident, *Rev. 1. 10.* but these things need more particular application.

Thesis 35.

35.

In the first, of these places, *Acts 20. 7.* these particulars are manifest.

- I. That the Church of *Thess* (called Disciples) pub-

d generally now met together, so that it was no pri-
Church-meeting (as some say) but general and open,
ding as those times would give leave.

That this meeting was upon the first day of the week,
ἐν τῇ μιᾷ τῶν σαββάτων: which phrase although *Gom-
ar, Primrose, Heylin*, and many others go about to tran-
thus, viz. upon one of the days of the week. Yet this
sufficient to dash that dream (besides what else might be
viz. That this phrase is expounded in other Scriptures
the first day of the week, *Luke 24, 1. Iohn 20. 1.* but
to be found throughout all the Scriptures expound-
one day in the week. *Gomar* indeed tells us of ἐν
μικρῶν, *Luke 5. 17. & 8. 22. & 20. 1.* which is transla-
quodam die, or a certain day; but this will not help
for this is not ἐν τῇ μιᾷ τῶν σαββάτων, as 'tis in this

*Gomar. Invest.
sent. & orig.
Sab. cap. 9.*

That the end of this meeting was holy duties, viz. to
bread, or to receive the Lords Supper, as the phrase
pounded, *Acts 2. 43.* which was therefore accom-
d with preaching the Word and Prayer, Holy pre-
tion and serious meditation about those great myste-
Nor can this breaking of bread be interpreted of their
feasts, or common suppers, as *Gomar* suspects. For
Love-feasts, and common suppers, were not of the
Church together (as this was) but in several hou-
s *M. Cartwright* proves from *Acts 2. 46.* And although
Corinthians used their Love-feasts in publick, yet they
dly reprov'd for it by the Apostle, *1 Cor. 11. 12.* and
fore he would not allow it here.

'Tis not said that *Paul* called them together, because
as to depart the next day, or that they purposely de-
d the Lords Supper till that day, because then *Paul*
o depart (as *M. Primrose* urgeth) but the Text speaks
as of a time and day usually observed of them before,
therefore it is said, that when they came together to break
; and *Paul* therefore took his opportunity of preach-
to them, and seems to stay purposely, and wait seven
among them, that he might communicate with them,
preach unto them in this ordinary time of publick
ing, and therefore though he might privately instruct
reach to them the other seven days, yet his preach-
ow is mentioned in regard of some special solemnity
ecting on this day.

*Prim. par. 3.
ca. 5.*

The first day was honoured above any other day for
these

these holy duties; or else why did they not meet the last day of the week, the Jewish Sabbath for ends? For if the Christian Churches were bound to serve the Jewish Sabbath, why did they not meet their honour the seventh Day above the first Day? Consider that it was but the day before, and therefore might have done it, more fitly too, had that seventh day been the Christian Sabbath.

6. Why is the first Day of the week mentioned and is attributed only in the New Testament to the Day of Christs Resurrection, unless this day was then usually honoured and sanctified for holy duties called here breaking of bread by a Synecdoche of a part for the whole? therefore comprehends all other Sabbath-duties? there is no more reason to exclude Prayer, Preaching, singing of Psalms, &c. because these are not mentioned, to exclude drinking of Wine in the Sacrament, (as the blinde Papists do) because this neither is here mentioned. *Primus* indeed tells us that it may be, the first Day of the week is named in respect of the miracle done it upon *Eutichus*: But the Text is plain, the time of meeting is mentioned, and the end of it to break bread & the miracle is but brought in as a particular event which happened on this day, which was set apart first for higher

7. Nor is it said in the Text that the Church of *Troas* met every day together to receive the Sacrament (as *M. Primus* suggests) and that therefore this a time of breaking bread done without respect to any particular or special day, is performed every day. For, I do not finde that the first Church received the Lords Supper every day: for thus it be said, *Acts* 2. 42. That the Church continued in the Apostles fellowship and breaking of Bread; yet it is said, that they brake bread every day: they are indeed said to be daily in the Temple, *v.* 46. but not that they brake bread every day in the Temple, or from home or house; or if they should, yet the breaking of Bread in this verse is meant of common not sacred Bread, as it is elsewhere I think the Bread was no more common, then continuance in the Apostles doctrine and fellowship common; and therefore in this 46 *ver.* the phrase is used, and the * Original word properly signifies ordinary Bread for common nourishment. And yet suppose they receive the Sacrament every day, yet here the breaking bread is made mention of as the *opus divi*, or the

Primus *pa.* 3. c. 3.

Ibid.

7. 46.

is of the day; and the day is mentioned as the special or such a purpose; and hence no other day (if they bread in it) is mentioned, and therefore its called in the day of meeting to break bread. Nor do I find in all scripture a day distinctly mentioned for holy duties (the first day of the week is) wherein a whole people arch meet together for such ends; but that day was the naming of the particular day for such ends, im- the holiness of it, and the time is purposely mention- at others in after-times might purposely and speci- serve that day.

or is it said, that the Disciples met together the night the first day; but its expressly said to be upon the first the week: and suppose (as M. Brabourn saith) that meeting was not together in the morning, but only in evening time to celebrate the Lords Supper, a little the shutting in of the day: yet its a sufficient ground of science to observe this day above any other for ho- nours, although every part of the day be not filled up with publick and Church-duties; for suppose the *Levites* on the Jewish sabbath should do no holy publick duty on their sabbath until the day was far spent; will M. Brabourn from thence, that the Jewish sabbath was not whole- unto God? But again, suppose the latter part of the day was spent in breaking of bread, yet will it follow the other part of the day was spent before, either in private or publick holy duties? possibly they might re- ceive the Lords Supper in the evening of this Sabbath (for the time of this action is in the general indifferent) yet they not spend the rest of the morning in publick as we know some do now in some Churches, who to meet together to break bread the later part of the day, and yet sanctifie the Sabbath the whole day be- suppose it be not expressly said, that they did shut up windows at *Troas*, and forsake the Plough and the Sower, and abstain from all servile work; yet if he be- lieve that no more was done this day but what is expre- ssed, M. Brabourn must needs see a pitiful face of the Lords Supper, and people coming rushing up- without any serious examination or preparation, or of *Psalms*, because no such duties as these are men- tioned to be upon this day.

lastly, Master *Primrose* like a staggering man knows not to fasten on in answer to this place, & therefore

tells us, that suppose it was a Sabbath, yet that it might be taken up from the Churches Liberty and Custome, rather than from any divine institution: But besides that which hath been said to dash his dream, *Thes.* 27. the falseness of this common and bold assertion will appear more fully from the explication of the second Text, *1 Cor.* 16. 1, 2. which now follows, wherein it will appear to be an Apostolical (and therefore a Divine) Institution from Christ.

Thesis 36.

36.

In the second of the places therefore alledged, *1 Cor.* 16. 1, 2. These things are considerable to prove the day in the week to be the Christian Sabbath, and that so much by the Churches practise, as by the Apostles precept; For,

1. Although it be true, that in some cases Collection may be made any day for the poor saints; yet why the Apostle here limit them to this day for the performance of this duty? they that translate *καὶ μὴ σαββату* upon one day of the week, do miserably mistake phrase, which in Scripture phrase only signifies the day of it, and beat their foreheads against the main sense of the Apostle, *viz.* to fix a certain day for such a duty required such a certain time: For, they might (by Translation) collect their Benevolences one day in or ten years, for then it should be done one day in a week.

2. The Apostle doth not only limit them to this day, but also all the Churches of *Galatia* verse 1, and consequently all other Churches, if that be true, *2 Cor.* 8: 13, 14. where in the Apostle professeth he presseth not one Church, he may ease another Church, but that there be an equality & although I see no ground from this Text, that the maintenance of the Ministry should be raised every Sabbath (for Christ would not have them reckoned among the poor, being labourers worthy of their hire) and though this Collection was for the poor saints of the Churches, yet the proportion strongly holds, that if it be ordinary cause of such Collections in every particular Church, these Collections should be made the first day of the week, much more carefully and religiously the poor of ones own Church; and that in all Churches.

ches of Christ Jesus to the end of the world. The Apostle doth not limit them thus with wishes, counsels only to do it, if they thought most meet, but *dicta*, ver. 1. as I have ordained, or instituted; and so binds their consciences to it; and if Paul ordained it, certainly he had it from Christ Jesus, who first commanded him so to appoint it; who professeth, that he had received of the Lord, that onely he commanded unto them to do, *1 Cor. 11. 23.*

If this day had not been more holy and more fit for work of Love then any other day, he durst not have led them to this day, nor durst he have honoured this above any other in the week, yea, above the Jewish Sabbath day. For we see the very Apostle tender alway Christian Liberty, and not to binde where the Lord has his people free: for thus doing he should rather make then laws for Churches, *1 Cor. 7. 27. 35.* and pressely against his own doctrine, *Gal. 5. 1.* who bids stand fast in their liberty, and that in this very point of observation of days, *Gal. 4. 10.* But what fittesse there on this day for such a service? Consider fore,

That the Apostle doth not in this place immediately institute the Sabbath, but supposeth it to be so already, (as *M Primrose* is forced to acknowledge) and now duties of Mercy and Charity, as well as of newness and piety, are Sabbath duties; for which end this day (which *Beza* findes in an ancient Manuscript to be called the Lords day) was more fit for those Collections then any other day; partly, because they usually met together on this day; and so their Collections might be with greater readines against Pauls coming: partly, also, they might give more liberally, at least freely, it being supposed that upon this day, mens hearts are more warmed from the world, and are warmed by the Word of Ordinances, with more lively faith and hope of blessings to come, and therefore having received spiritual blessings from the Lord more plentifully on this day, every man will be more free to impart of his temporal goods therein for refreshing of the poor saints, and the bowels of Christ Jesus. And what other reason can be given of limiting this Collection to this day, I confess I cannot honestly (though I could wickedly) imagine. And onely if this was the end, and withall the Jewish day

Primrose. 3. c. 6

was the Christian Sabbath, the Apostles would never thus limited them to this day, nor honoured and exalted this first day before that Jewish seventh; which if it been the Christian Sabbath, had been more fit for to work as this, then the first day (if a working day) could be.

6. Suppose therefore that this Apostolical and Divine Institution is to give their Collections, but not to institute day (as Master *Primrose* pleads) suppose also that they were not every Lords Day or first Day, but sometime upon first day: Suppose also that they were extraordinary, for the poor of other Churches, and to continue for time onely of their need: Suppose also that no man is inclined to bring into the publick Treasury of the Church, (*καὶ ἐὰν τις τιθήτω*) privately to lay it by on this day himself (as M *Braburn* urgeth against this Text) yet the question remains unanswered, viz. *Why should they file limit them to this day?* either for extraordinary or private Collections, and such special acts of Mercy, unless the Lord had honoured this day for acts of Mercy (and more of Piety) above any other ordinary and common day? What then could this Day be but the Christian Sabbath imposed by the Apostles; and magnified and honoured by all the Churches in those dayes? I know there some other Replies made to this Scripture by M *Braburn* but they are wind-eggs (as *Plutarch* calls That Philosophers notions) and have but little in them, and therefore passe them by as I do many other things in that book not worth the time to name them.

7. This Lastly, I add, this first day was thus honoured either by Divine or Humane Institution: If by Divine, have what we plead for; If by Humane Custom and Tradition, then the Apostle assuredly would never have commended the observation of this day, who elsewhere commands the observation of days, though the days were limited by Divine Institution. *To observe* (saith he) *Days, Times* and would he then have commended the observation of these days above any other which are only by Humane, but never by divine institution? Its strange, that Churches of *Galatia* are forbidden the observation of days *Gal. 4. 10.* and yet commanded, *1 Cor. 16. 1, 2.* a more sacred and solemn observation of the first day of the week rather than any other! Surely, this could not be, unless we conclude a Divine Institution hereof. For we know he

zeal

us the holy Apostle is every where to strike at humane customs, and therefore could not lay a stumbling block (to occasion the grievous fall of Churches) to allow command them to observe an humane Tradition, and honour this above the seventh day for such holy services here made mention of. But whether this Day was only sanctified as the Sabbath of the Lord our God, come now to enquire.

Thesis 37.

the third Text, *Rev. 1. 10.* mention is made of the *Day*, which was ever accounted the first day of the week: It seems therefore to be the Lords Day, and consequently the Sabbath of the Lord our God. Two things needful here to be considered and cleared,

37.

1. That this Day being called the Lords Day, it is therefore set apart and sanctified by the Lord Christ as holy.
2. That this day thus sanctified is the first day of the week, and therefore that first day is our holy or Sabbath day.

Thesis 38.

The first difficulty here to prove and clear up, is, that, day which is here called the *Lords day*, is a day instituted and sanctified for the Lords honour and service any other day. For, as the Sacrament of *Bread* and is called the *Lords Supper*, and the *Lords Table*, for no reason but because they were instituted by Christ, sanctified for him and his honour; so what other reason be given by any Scripture light why this is called *Lords Day*, but because it was in the like manner instituted and sanctified as they were? M. Braborun here shifts from the light of this Text, by affirming that it might be the *Lords day* in respect of God the Creator, not Christ Redeemer, & therefore may be meant of the *Jewish Sabbath* is called the *Lords holy day*, *Isa. 58. 3.* But why might it as well say, that its called *Lo: Supper, & Table*, in respect of God the Creator, considering that in the New Test. Christ is actually exalted to be Lord of all, this phrase equally applyed to the Lord Christ as Redeemer? therefore as the Jewish Sabbath being called the *Lords*

38.

The Change of the Sabbath.

Primr. par. 3.
4.7.

Lords Sabbath, or the Sabbath of *Jehovah*, is by title and note certainly known to be a day sanctified by *Jehovah*, as Creator; so this day being called the Lords is by this note as certainly known to be a day sanctified by our Lord Jesus as Redeemer. Nor do I finde any on this thing in all the Scripture which hath the Lords superscription or name upon it (as the Lords Temple, Lords offerings, the Lords people, the Lords Priests, but it is sanctified of God and holy to him: why is not day then holy to the Lord, if it equally bears the Lords name? Master *Primrose* indeed puts us off with another shift, viz. *That this day being called so by the Churches stones; John therefore calls it so in respect of that custom which the Church then used, without divine institution.* why may he not as well say, that he calls it the Lords Sabbath, in respect of the Churches custome also? the institution of a day, and of the first time in the day for publick services, is indeed in the power of each particular Church (Suppose it be a Lecture, and the hours Sabbath-meetings) but the sanctification of a day, if it be for divine worship, to observe it if God command and point it; then surely it is will-worship for any humane custome to institute it. Now, the Lords name being set upon this day, and so set apart for the honour of Christ, it cannot be that so it should be called in respect of the Churches custome; for surely then they should have been condemned for will-worship by some of the Apostles; and therefore it is in respect of the Lords institution hereof.

Thesis 39.

39.

The second difficulty now lies in clearing up this particular, viz. *That this day thus sanctified was the first of the week, which is therefore the holy day of the Lord God, and consequently, the Christian Sabbath:* for this I propose let these ensuing particulars be laid together.

1. That this day of which *John* speaks, is a known day and was generally known in those days by this glorious name of the Lords day, and therefore the Apostle gives no other title to it but the Lords day, as a known day in those times; for the scope of *John* in this Vision is as in other Prophetical Visions when they set down the day and time of it, to gain the more credit to the certainty of

every one sees the truth circumstantiated, and they of the particular time; and it may seem most absurd down the day and time for such an end, and yet the is not particularly known.

If it was a known day, what day can it be either by nce of Scripture or any Antiquity, but the first day e week? For,

1. There is no other day on which mention is made of y other work or action of Christ which might occasi- a Holy day, but only this of the Resurrection, which exactly noted of all the Evangelists to be upon the first of the week, and by which work he is expressly d to have all power given him in heaven and earth, *Matth. 28. 18.* and to be actually Lord of dead and li- *ing, Rom. 14. 9.* and therefore why should any other rds day be dreamed of? why should Master *Brarn* imagine that this day might be some superstiti- s Easter day, which happens once a year? the ho- Ghost on the contrary, not setting down the month day of the year, but of the week wherein Christ se, and therefore it must be meant of a weekly holy y here called the *Lords day*.

2. We do not read of any other day (besides this e day of the week) which was observed for holy bbarth duties, and honoured above any other day for aking of bread, for preaching the Word (which e acts of piety) nor for Collections for the poor e most eminent act of mercy) why, then should a- imagine any other day to be the Lords day, but that t day?

3. There seems to be much in that which *Beza* ob- ves out of an ancient Greek Manuscript wherein that st day of the vweek, *1 Cor. 16. 2.* is expressly called e Lords day, and the Syriack Translation saith, at their meeting together to receive the Sacrament, *Cor. 11. 20.* vvas upon the Lords day; nor is there y Antiquity but expounds this Lords day of the t day of the week, as Learned *Rivet* makes good *Rivet. Dissert.* *ainst Gomarus*, professing, that *Quotquot Interpretes De orig. Sab.* *Et enus fuerunt, hæc verba de die Resurrectionis Do- c. 10.* *ni intellexerunt; solus quod quidem sciam, Cl. D. Go- urus contraxit.*

4. Look as *Jehovahs*, or the Lords holy day, *I- saiah*

saith 38. 13. was the seventh day in the week then in use in the Old Testament, so why should not this Lords day be meant of some seventh day (the first of seven in the week which the Lord appointed, and the Church observed under the New Testament, and therefore called (as that was) the Lords day?

5. There can be no other day imagined but this to be the Lords day. Indeed *Gomarus* affirms, that its called the Lords day, because of the Lord Jesus apparition in Vision to *John*, and therefore he tells that in Scripture phrase, *the day of the Lord is such a day when in the Lord manifests himself either in wrath or in favour as here to John*. But there's a great difference between those phrases, *The Lords Day*, and the *Day of the Lord*, which it is not called here. For such an interpretation of the *Lords Day*, as if it was an uncertain time, is directly crosse to the scope of *John* in setting down this Vision, who to beget more credit to it, tells us First, of the person that saw it, *I John*, ver. 10. Secondly, the particular place, in *Patmos*. Thirdly, the particular time, *the Lords Day*.

These considerations do utterly subvert *M. Brabourne*'s discourse, to prove the Jewish Sabbath to be the *Lords Day*, which we are still to observe, and may be sufficient to answer the scruples of modest and humble minds; for if we ask the Time of it? It is on the first day of the week. Would we know whether this time was spent in holy duties and Sabbath-services? This also hath been proved. Would we know whether it was sanctified for that end? Yes verily, because its called the Lords Day, and consequently all servile work was and is to be laid aside in it. Would we know whether 'tis the Christian Sabbath Day? Verily if it be the Day of the Lord our God (the Lords Day) why is it not the Sabbath of the Lord our God? If it be exalted and honoured by the Apostles of Christ above the Jewish Sabbath for Sabbath-duties, why should we not believe but that it was our Sabbath Day? And although the word Sabbath Day, or seventh Day be not expressly mentioned, yet if they be for substance in this Day, and by just consequence deduced from Scripture, it is all one as if the Lord had expressly called them so.

Thesis 40.

40.

ence therefore it follows, that although this particular day, which is the first of seven, be not particularly made mention of in the fourth Commandment; yet the first of seven being abrogated, and this being instituted in its room, it is therefore to be perpetuated and observed in its room. For though it be true (as M. Brabourn argeth) that new Institutions cannot be founded, no not by Analogy of reason, merely upon Old Institutions; as because children Circumcised, it will not follow that they are therefore to be baptized: and so because the Jews kept that seventh day, we may therefore keep the first day. Yet this is certain, when new things are instituted not by humane Analogy, but by divine appointment, the Application of these stands by virtue of old precepts and general Rules, whence the Application even of old institutions formerly arose. For we know that the *cultus institutus* in New Testament in Ministry and Sacraments, stands at day by virtue of the second Commandment, as well as instituted worship under the Old. And though Baptism stands not by virtue of the institution of Circumcision, yet it being *De novo*, instituted by Christ as the Seal of Initiation into Christs mystical Body, 1 Cor. 12. 12 it now stands by virtue of that general Rule by which Circumcision itself was administered, *viz.* That the Seal of Initiation into Christs Body be applied to all the visible members of that Body: and hence children are to be now baptized, since they were Circumcised, being members of Christs Body. So the first day of the week being instituted to be the Lords Day, or Lords Sabbath, hence it follows, that the first seventh which is now abrogated, was once observed, because it was the Lords Sabbath, or the Sabbath which God appointed; by the very same Rule, and on the very same ground, we also are bound to keep this day being also the Sabbath of the Lord our God, which hee hath now appointed anew under the New Testament.

Thesis 41.

41.

is true, that some of the Primitive Churches in the eastern parts, did for some hundred of years observe both

both Sabbath, both Jewish and Christian. But they this without varrant from God (vwho allows but Sabbath in a week) and also against the rule of the *Apistles*; for I think that *Paul* foreseeing this observance of days and Jewish Sabbath, to be stirring a ready to come into the Church, that he did therefore condemn the same in his Epistles to the *Galatians* and *Colossians*; and therefore Christian Emperours and Councils in latter times did well and wisely both to condemn the observance of the one and withal honour the other.

Thesis 42.

42.

Although the vwork of redemption be applyed unto us in respect of the special benefits of it; yet Christ by his death is made heir and Lord of all things, being now set down at the right hand of God, and there is some benefit which befalls all the world by Christs Redemption; and the Government of all things is not now in the hand of God as Creator, but in the hand of a Mediator, *Heb. 2. 28, 9. John 5. 22. Coloss. 1. 16, 17. 1 Tim. 4. 10. John 3. 35.* and hence it is no wonder if all men as a few elected, selected, and called, be commanded to sanctifie the Lords day, as once they were the Jewish seventh day; the work of Christ being in some respect of as great extent through all the vwork of Creation as the vwork of the Father. And therefore it is a great blenesse in Master *Brabourn* to go about to vilifie the vwork of Redemption, and extoll that of Creation above it; that therefore the Sabbath ought still to be kept in reference to the vwork of Creation, which concerns all men rather than in respect of Redemption, which he imagines concerneth only some few.

Thesis 43.

43.

The Lord Christ rested from the vwork of Redemption by *price*, upon the day of his Resurrection; but he is yet at rest from the work of Redemption by *power*, the day of our Resurrection and Glory be perfected. it doth not hence follow (as *M. Primrose* imagines) there is no Lords day instituted in respect of Christs resurrection, because he hath not, nor did not then rest from Redemption by *power*; for look as the Father having

on the vvorks of Creation, might therefore appoint
of Rest, although he did not, nor doth not yet rest
Providence, *John 5. 17.* So the Lord Christ having
done the great vvork of Redemption, he might justly
at a day of rest, although his redeeming vvork by
it was yet behinde.

Thesis 44.

44.

The heavy & visible judgements of God revealed from
in against prophaneffe of this our Lords day Sabbath
one day be a convincing Argument of holinesse of
day, when the Lord himself shall have the immediate
ing & pressing of it. Mean while I confesse my weak-
ness to convince an adversary by it; nor vvill I contend
by any other Arguments from Antiquity for the observa-
tion of this day; but these may suffice, which are alledged
in the holy Word.

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THE
BEGINNING
OF THE
SABBATH

Wherein five several Opinions about the beginning of the Sabbath, are set down; the Arguments commonly used for the four first of them are answered; and the truth of the fifth, for its beginning in the Evening, confirmed.

BY
THOMAS SHEPARD Pastour of
the Church of Christ at Cambridge in
New-England.

The Third Part.

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day, Thesis 101.
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THE BEGINNING OF THE ABBATH.

Thesis 1.

Is an holy labour (saith one) to enquire after the Beginning of holy Rest. The Sabbath cannot be so sweetly sanctified unlesse we know the time when to begin and end it, the different apprehensions of which as have enquired after the Truth in this particular made way for the more clear and distinct knowledge of it; it being the priviledge of truth to be more purged and shine the brighter, by passing thorough the heats of mens contentions and disputations.

1.

Thesis 2.

There being therefore five several Opinions concerning this particular, it may not be unuseful to bring them all to the Balance and Touch-stone, that so by snuffing the Candle, and rejecting that which is false, the light may shine the brighter at last.

2.

Thesis

Thesis 3.

3.

Opin. 1.

Some there be who make the Time mutable and
ous; affirming, that God hath not fixed any set time
that he stands upon, or would have his people trou-
with such niceties; so long as the day be observed (say th-
it is no matter when it be begun: nor do they make
variation to be according to that which God allows
pose from Sun to Sun, sooner or later as the time of
year is) but according to the Civil Customes of se-
Nations, as they variously begin or end their days an-
whom they live; as suppose they live among Romans,
(think) they may begin it at mid-night; if with Baby-
ans, at Sun-rising; if among Grecians, at Sun-set;
mong Umbrians and Arabians, at mid-day.

Thesis 4.

4.

If the Scripture had left us such a liberty as this, we
measure the beginning of the day according to human
stone; a scrupulous conscience (I think) might have a
and ready quieting answer here: but it vwill be found
true, that though Civil and Common Time may ad-
such variations as may best suit with their manner and
casions, yet sacred and holy Time is not dependent u-
humane customes, but upon divine institutions: for w-
purpose God hath made the lights of Heaven to be for
sons, Gen. i. 14. to be guides and helps to begin and
the seasons and days which he shall appoint.

Thesis 5.

5.

'Tis true, that it suits not with Gods wisdom to de-
mine all particular circumstances of things (which
almost innumerable and infinite) by the expresse l-
of the Scripture; and therefore he hath left us a few
neral Rules to direct us therein; yet for the Lord to l-
the determination of some circumstances to human
berty, would be very perilous. The Temple was but a
umstance of place, and King Uzziah in offering ince-
varied onely in a circumstance of person, yet we know
the Ten Tribes were carried away captive for not fa-
ting at the Temple, and Uzziah smitten with Leprosy

The Beginning of the Sabbath.

235

th : so the Lord having determined the seventh day
is, what now should hinder but that he should de-
termine the Beginning also thereof?

Thesis 6.

God hath been accurately careful to fix the begin-
ning of other Feasts and holy days, far inferiour unto this,
careth *Lev. 23. 23. Exod. 12. 6.* why should we think
the Lord is lesse carefull about the beginning of his
Sabbath?

6.

Thesis 7.

The Lord hath not left it to humane wisdom to set
the bounds and limits of holy places, (as appears in
the Temple, Tabernacle, and all their appurtenances) why
should we think that he hath left it to mans wisdom to li-
mit and determine holy Time?

7.

Thesis 8.

The Lord will have a special Time of worship once
in the circle of seven days, and not appoint the Time
of beginning and end of it, might he not lose much of
the purity of the holiness of the day, every thing being
full in its season? may not man begin the day at
any season as may not be beautifull?

8.

Thesis 9.

The Depuration of Time for holy uses upon occasion is
left to man; yet sanctification of Time, and to set
the bounds and limits of it, is left to no man: Sanctification
is only positive, but relative (as here in the *Sabbath*)
as proper to the holy Ghost, as Creation to the Fa-
ther, and Redemption to the Son.

9.

Thesis 10.

The application of holy Time to the performance of holy
works on the *Sabbath*, (as to fix what hours to meet in
that day) is left to humane prudence from general
consideration of Conveniency, Order, Comeliness: but Consecration
of instant and fixed Time is the Lords propriety, not
ours.

10.

Only of the middle, but of the beginning and end there

Thesis 11.

11.

The Scriptures have left the determination of the beginning of the *Sabbath*, no more to Civil Nations and their Customs, than to particular Churches, and each particular person; for they may all equally plead against the Liberty and strictness to any exact beginning of Time: but if such a loose liberty were granted, a world of confusions, fears, and division would soon appear; for some persons might then begin it at mid-night, some at mid-day; some might measure the beginning of the *Sabbath* according to sleeping sooner or later on the *Sabbath* day morning; some might be plowing, or dancing and drinking, when others are praying and hearing of the Word, and how could they restrain them herein? for they might plead that the *Sabbath* is not yet begun to them.

Thesis 12.

12.

If therefore God hath sanctified a set-Time, he hath also set and sanctified the bounds and limits of that Time; and to begin the Time when we list, it may sometime arise from weakness, but usually 'tis a fruit of looseness of heart, which secretly loves to live as it lists, which would not conform to Gods rule, and therefore will crook and bend the rule to its humour; which will not come up to Gods Time, and therefore make God to come down to their

Thesis 13.

13.

Opin. 2.
T. Brabourn.
I. N.

Others there be who give God the honour of determining the beginning and end of the day, but they cut it short of one half of it, in that they make the Artificial day, or the day-light, from Sun-rising to Sun-setting, to be the day of his *Sabbath*. Thus some affirm down-right. Others more modestly say, that conscience ought not to be scrupulous, nor trouble itself, if conscientiously give God the honour of the *Sabbath* day-light, having so general preparations for it the night before, and good affections the night after.

Thesis 14.

if the day-light be the measure of the Sabbath, those
ive in some part of the *Russia* and East and must
once a year a very long Sabbath: for there are some
of the year wherein they have day-light a moneth
her.

14.

Thesis 15.

God give us six natural days to labour in, is it not fit
he seventh day should bear an equall proportion with
working day? and therefore it is not an Artificiall,
Natural day, consisting of twenty four hours, which
ust in conscience allow unto God to be the Sabbath

15.

Thesis 16.

s true, that the night is given to man to rest in, it be-
most fit for that end; but it is not necessary that all
weekly nights be spent in sleep, for we then doe la-
and Gods providence puts men generally upon it
our in their callings early and late those nights, and
ord allows it, nay, it would be sin and idlenesse in
not to do it; besides, that sleep and rest which is in
ken in the night, it is *in ordine*, or in reference to
labour, and is as a whet thereunto, and in this respect
whole weekly night as well as the day is for labour;
e sleep we take on Sabbath night is *in ordine*, or with
to spiritual rest, and so that whole natural day is
of spiritual rest. It is therefore a vain thing for any
ke the nights of the six working days to be no part
e six working days, because (they say) they are gi-
o man to rest and sleep in; for upon the same ground
may make the Artificiall days no days of labour nei-
because there must be ordinarily some time taken
f them to eat, drink, and refresh our weak bodies in.

16.

Thesis 17:

Nehemiah shut the gates of the City when it began to
rk, lest that night time should be prophaned by bea-
urdens in it, then certainly the time of night was
fied of God as well as the day; to say, that this act
was

17.

Nehem. 13. 19

was but a just preparation for the Sabbath, is said without proof: for, if God allows men six days and nights labour in, what equity can there be in forbidding all men to work a whole night together which God hath allowed man for labour? and although we ought to make preparation for the Sabbath, yet the Time and Measure of it is left to each mans Christian liberty; but for a Civil Magistrate to impose twelve houres preparation for the Sabbath, is surely both against Christian liberty, and God's allowance also: Again, *Nehemiah* did this, lest the noise of Tyre should occasion the Jews to break the Sabbath, by bringing in wares upon that night; so as if that night therefore had not been part of the Sabbath, they could not thereby provoke the Jews to prophane the Sabbath day, by which *Nehemiah* tells them they had provoked the wrath of God.

Thesis 18.

18.

A whole natural day is called a day, though it take the night also, because the day-light is the chiefest and best part of the day, and we know, that the denomination of things is usually according to the better part; but for *M. Brabourn* to affirm, that the word *Day*, in Scripture, is never taken but for the Artificial day or time of light, is utterly false, as might appear from sundry instances; it suffices to see a cluster of seven days which comprehend their nights also, *Exod. 12. 15, 18, 19, 41, 42.*

Thesis 19.

19.

To affirm that the Sabbath day only comprehends the day-light, because the first day in *Gen. 1.* began with morning light, is not only a bad consequence (supposing the ground of it to be true) but the ground and foundation it is as certainly false, as to say, that darkness is light; for it is evident, that the first day in *Genesis* began with the darkness which God calls night, *Psal. 4. 5.* and to affirm that the first day in *Gen. 1.* begins with morning light, is grossely false, as it is apparently true, that within six days the Lord made Heaven and Earth, *Exod. 20. 11.* for before the creating of that Light which God calls Day, the Heavens, and with them the Angels, and the Earth, or firmament called the Deep, which was over-spread with

Da

cess, were created: either therefore the Lord did
 create the world in *six Days*, or 'tis untrue that the first
Genesis began with morning Light: and I won-
 pon vwhat grounds this notion should enter into any
 head: for though God calls the Light Day, and
 darknesse Night, (as we shall do when we speak of
 artificial Day) yet withall he called the Evening of
 morning the first Day; and what was this Evening
 morning? Surely its all that space of Time wherein
 God did his first days work; now its evident, that
 of the first days work was before God created the
 : and what though evening be oftentimes taken for
 ter part of the day-light? yet its too well known
 se who have waded the deep in this controversie,
 is oftentimes taken not only for the bound between
 and darknesse, i. e. the end of light and beginning of
 kesse, *Jos. 10. 26, 27. Psal. 104. 23.* but also for the
 e time of darknesse, as 'tis here in this first of *Gene-*
 and as we shall prove in due place; and therefore
 affirm, that the *Hebrew* word used by *Moses* for eve-
 g, not to be naturally applyable to the night, because
 ignifies a mixture of light and darknesse in the notion
 t, is a grosse mistake; for the *Hebrew* word *Gnereb*,
 not signifie a mixture of light and darknesse, but on-
 mixture, because it is the beginning of darknesse,
 rein all things seem to be mixed and compounded to-
 gether, and cannot be clearly and distinctly discerned in
 kinds and colours, if *Buxtorfius* may be believed; as
 is evident, *Isa. 29. 15.* and to affirm, that the Day is
 ere the Night, even in this first of *Genesis*, because *Mo-*
 metimes sets the Day before the Night, it may seem
 eble an Argument as to say, that the Evening is be-
 fore the Morning, because *Moses* here sets the Evening be-
 fore the Morning; but this will not seem rational to them
 who make the Evening to comprehend the later part
 of the day-light, and the Morning the first part of it:
 illy, to make the Light to begin the day, because the
 ne of light is a certain principle of computation (the
 ce of darknesse before that light was created being
 known) is all one, as if one should affirm, that the time
 ay-light was not the beginning of the day, because
 space of that is also as much unknown. For if we know
 darknesse was before light, though we may not know
 long it continued, yet we do know certainly that the
 first

first day began with darknesse, and that this darkness light made up the space of 24 houres, or of a natural day (as in all other days works of Creation) and was sufficient to break down this principle, viz. that the Day in *Genesis* began with Morning Light.

Thesis 20.

20.

Some say, the *Sabbath* is significative of Heaven, therefore it onely comprehends the day-light which is to signifie the lightsome day of Heaven, which darkness is not: but why may not Night-time signifie Heaven as well as Day-time? for Heaven is a place of rest, and the night is the fittest time for rest, after our weary hours in the day. Who teacheth men thus to allegorize how easie a thing is it thus to abuse all the Scripture? yet suppose it should signifie Heaven, yet why may not the *Sabbath* continue the space of a natural as well as an artificiall day, considering that the naturall day of this world, or of both Hemispheres, consists only of light, where these men say is significative of Heaven?

Thesis 21.

21.

We may and do sanctifie time by sleeping on the *Sabbath* night, as well as by shewing works of mercy, and doing works of necessity upon the *Sabbath* day, or as we may do by eating and drinking; for to take moderate sleep is a work not only of necessity, but also of mercy to our selves; and therefore to abolish the *Sabbath* night from being any part of the *Sabbath*, because we cannot (as some think) sanctifie time by sleeping no more than by working, is very unsound.

Thesis 22.

22.

Moses indeed tells the people, *Exod.* 16. 23. that tomorrow is the Lords Sabbath, but he doth not say that the day time onely was the onely time of the Sabbath, or that the day-light begins and ends the Sabbath; but he mentions that time, because on that day-light of the seventh day they were apt and inclin'd to go out (as in other days), to gather Manna, and so to break the Sabbath; and it is as if we should say to one who was ready to ride out

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the Sabbath morning about worldly occasions, Do out, for to morrow is the Sabbath; that so we hereby prevent the breach of the Sabbath in that especially at that time wherein one is most inclined

Thesis 23.

Imagine that the Sabbath must be contained within bounds of day-light, because *Christ Jesus* arose at break, *Mat. 28. 1.* is of no more force than as if one should de the containment of it within the bounds of some esse, and twy-light; for its evident that he arose at that time.

23.

Thesis 24.

There is no more necessity of sanctifying a day and an by beginning the day at Evening, than by beginning at Morning light (for thus some argue) for what of the Evening of both Hemispheres, that the second ng would begin 12 houres after the first, if the Sabbath was sanctified to begin at the Evening of both Hemispheres, and so there would be a day and half sanctified like (I say) may be averred of the morning, sing that both Hemispheres should begin their Sabbath the Morning of both Hemispheres; but we know, the Sabbath day is sanctified to begin and end according to the setting and rising Sun in each Hemisphere and tude of places respectively.

24.

Thesis 25.

Evening, Morning, Light and Night, made up every the Creation, why shall we think but that the Sabbath day also consisted of the same parts? and if the whole d was made in six days, and these days be only such nstist of day-light, when then was the third Heaven chaos made which did exist before light? those Faculty and School-men, who set such narrow bounds to ay, had need consider of it, lest their answer be like who hearing a simple Preacher, desiring the continu- of the life of the King so long as Sun and Moon end- d? and being askt, if that should be so, when should on reign? he replied, it may be the Preacher thought he might rule by Candle light.

25.

Thesis

Thesis 26.

26.

Suppose therefore that there was no publick wor-
the Temple (as one objecteth) among the Jews in
night-time, yet it will not follow from hence that
Sabbath was to continue no longer then day-light; for
Sabbath might be sanctified privately in the night, as
as more publickly in the day; & thus the Jews were
to sanctifie their Sabbaths, and so should we, *Isa. 36.*
Psaln 63. 7. Psalm 92. 2, 3.

Thesis 27.

27.

'Tis true, that its very good to prepare for, and en-
Sabbath with holy affections; yet if a seventh par-
weekly time be due to God, as six parts of it are due
us, through the goodnesse of God; then let God be
rified as God, and the whole day allowed him as his
let *Cesar* have his due, and God his.

Thesis 28.

28.

Opin. 3.

Others allow the Lord his whole time, but they
that he hath fixed the beginning of it at the gates of
night, "which *Mid-night* they call Morning, or *Morn-*
"*Mid-night*, or *Mid-night Morning*, and therefore
"imagine out of *Gen. 1.* that the Morning was half
"wherein time began, and half day; six hours
"from mid-night to six, and six hours day from
"to mid-day: and by the same proportion, the E-
"ing to begin at mid-day, and so to continue six hours
"from 12 to six, and six hours night from six to mid-n-
"and therefore they say, that God is said to stretch
"North upon the empty, *Job 26. 7.* because the first
"ginning of the notion of time began from the N-
"point, when darknesse was first upon the face of
"deep, and from this North point in the Revolutio
"the Heavens we do account it mid-night, as being
"posite to the south which in the course of the Sun
"mid-day: and therefore also (they say) that Evening
"never taken in all the Scripture for the whole night
"as Evening begins at mid-day, so Morning begin
"mid-night.

Thesis 29.

if the first day, and consequently the sabbath day begin at mid-night, it were meet to give a demonstration that this first darknesse should continue just six or half the time of such a night when the sun is in equinoctial; but although it be certain that the first began in darknesse, yet its wholly uncertain whether this darknesse continued but six hours. *Zanchius* and many others have very good cards to shew that this darknesse continued a compleat night of 12 hours; on the other hand make it far lesse; certain it is, it continued some considerable space of time, in that it has the name of night put upon it; but that it should be but six hours, neither can mans reason demonstrate it, nor hath God in any scripture revealed it, but it is a meer conjecture, and therefore an ill foundation for settling the beginning of the sabbath upon.

29.

Thesis 30.

he would prove the sabbath to begin at mid-night, because *Christ* arose at mid-night, and he arose at mid-night because *Sampson* a Type of *Christ* carried away the city of *Gaza* at mid-night, *Judg.* 16. 3. but such allegorizations were fit Tools for blinde Monks in former times to delude the simple people with; I suppose men will never now then to be fed with wind and chaff, and build their faith upon couzening allegories of humane invention, by which as the blinde Monks of old did feed themselves, so the Familists now deceive the world: both are the fruits of Gods heavy curse upon their hearts, because they did not love the Truth to feed upon it, therefore fed with vanity of mind.

30.

Thesis 31.

As true *Paul* Preached till mid-night, *Acts* 20. 7. but it hence follow that the Sabbath was to end at mid-night? no verily, for the beginning and end of the Sabbath measured by mans Preaching a longer or a shorter time. *Paul* might have continued Preaching longer than the Sabbath or mid-night, the case being extraordinary in respect

31.

respect of his departure the next day never to see
ces more. And he might have continued a shorter
then the Sabbath continued, as our Saviour him-
before Sun-set, *Mark* 1. 32, 32. for the bounds of
nuance of the Sabbath are not set according to the
ning and end of any mans Preaching, which is so
ding uncertain: *Pauls* long Sermon was not com-
and ended at Mid-night purposely, and because so lo-
Sabbath continued; but occasionally, in regard of
Sabbath departure from them the next day; and he
respect of this extraordinary cause he continued to
at it, which in ordinary course had been very unse-
ble.

Thesis 32. *the Sabbath*

32.

It is not said in the first of *Genesis* that the Mo-
and the Evening were the first day, as if the day to
begin at Morning Mid-night: but the Evening and
Morning were the first day; and therefore its strange
any should derive the beginning of the Sabbath from
ning Mid-night out of this Text: The *Gracians*, be-
they begin the day at the Evening of Sun-set, did
fore orderly call their natural day * *πρωΐμυρον*, and
probable that *Moses* would speak disorderly, & *ordi-*
trogrado here? and not rather according to the inter-
tation of *Daniel*, who calls 2300 days by name of *Gi-*
Boker, which signifies Evenings Mornings, because
Evening, not the Morning, much lesse Mid-night-Mo-
is to begin the day, *Dan.* 14. 26.

* 2 Cor. II. 25

Thesis 33. *the Sabbath*

33.

It is true, that sometimes those things which are in
order of time, are spoken of last in order of story;
therefore its no solid Argument to prove that the Eve-
is before the Morning, meerly because the Evening
down first before the Morning, unlesse it can be pro-
that the story lets down such things (and so this in-
cular) orderly; which I suppose is evident, i. Be-
the first darknesse is called Night, and also comprehend
the whole Time of Night, as light comprehends the whole
Time of the Day, *Gen.* 1. 4, 5. Now I do not finde
the Scripture, nor is any man I think able to shew
the whole Night is taken for the Morning, and ther-

first darknesse could not possibly begin at the Morning
Mid-night Morning. 2. Because the scope of *Moses* in
Chapter is to set down not only the work of Creati-
but the exact order of it, and consequently of the
er of Time, which was consecrated with the world;
the beginning of it, then the succession and vicissitude
first, in the dark night, then in the light day, and
which is all one) first, in the Evening, then in the Mor-
3. Because the Evening may be the end of the Arti-
day; but I know no proof from any instance in
ature to make it the end of the Natural day, of which
here speaks; and therefore as Evening cannot end
day, so Mid-night Morning cannot begin it.

Thesis 34.

affirm that the Evening is never taken in Scripture
the whole Night, and that therefore by the Evening
to understand six hours day, and six hours night, as
consequence is most weak, so the assertion is most
as may appear to any who seriously ponders these
such like Scriptures, *Hab.* 1. 8. *Psal.* 92. 2. *Job* 7. 4.
28. 66, 67. *Zach.* 14. 7. *Isa.* 21. 12.

34.

Thesis 35.

can it be proved that the Evening begins at mid-
which is their principall Argument to prove that the
ing begins at mid-night.

35.

Thesis 36.

though it be said, *Exod.* 29. 38, 39. *Exod.* 12. 6. That
amb was to be slain between the two Evenings (as
the *Hebrew*) yet neither these, or any such Scrip-
re able to prove that one of those Evenings must
rily begin at mid-day; but only this, that some
the after-noon when the Sun was in his declining,
ne of these Evenings; some of the *Jewish Rab-*
gin it at noon, and yet it is without warrant from
re, and they are overwhelmed with crosse testi-
from most of their fellows, who begin it some a-
e, some about two of the Clock in the after-noon,
ephus (who knew best his Country-mens manners)

36.

R

and

The Beginning of the Sabbath.

and who is one of most credit in his writings, tells that they began their first Evening about three of Clock in the afternoone.

Thesis 37.

37.

We read indeed of the shadows of the Evening, *Gen. 1. 5.* but it doth not hence follow that the Evening began at mid-day, but rather some time after it, the shadow of the Evening being the shadowes of the day declining which therefore grow long; but mid-day is no time declining shadowes.

Thesis 38.

38.

Although the Evening may be called by humane custom all that part of the day wherein we wish men good from noon till Sun-set, yet it is then called the Evening in respect of the Artificiall nor Naturall day, of which *Gen. 1. 5.* speakes when he divides the day into Morning and Evening, part of which afternoon is also called Evening by the Holy Ghost in Scripture; because it is either approaching or hastning towards the Evening of the naturall day contiguous to it: even as part of a dark Night is sometimes called Morning, because it is either contiguous or not far from the Morning light, and men are then usually upon preparing for it.

Thesis 39.

39.

And as no Text can be produced to prove that the evening begins at mid-day; so neither can any be alleged to prove the Morning to begin at mid-night. The Scripture (speaking properly) putting an expresse difference between Mid-night, Cock-crowing, and Morning, *Gen. 1. 5.*

Thesis 40.

40.

And therefore to Translate the words in *Gen. 1. 5.* "the Evening, so was the Morning the first day; and this glosse and interpretation. *viz.* That our premises of Night and Day, so was the Evening and Morning of them both; so was the Morning also compounded

th, to wit, of Night and Light: this I say is but words; there is no proof for such an interpretation. *Junius* Translation is best and most clear, and rationall, viz. So was Evening and the Morning of the first day: for as has been said, the whole time of night is never called by the name of Morning; let any man shew the least Tittle of Scripture of it, and I will yeeld to them in this.

Thesis 41.

I affirme that the division of the naturall day, Gen. 1. Day and Night, was for civill use, and into Evening and Morning for Religious use, in respect of the Evening Morning sacrifice a long time after, is just such a device who would needs thinke that the first day of the week was called *ἡμέρα πρώτη*, because God fore-saw and ordered the change of the Sabbath unto that first Day; we know, God speaks of things as they were then in nature when they did first exist, before Sacrifices were thought of; Adam called the names of things according to their natures and speciall use, and is it credible that he should know of Morning and Evening Sacrifices, in a respect it was called Evening morning? and yet he called it was in respect of Religious use that these names were given to each day, yet why must not the Evening be called the day rather then the Morning? it being as hath bin said, first in being as it is first in naming.

41.

Thesis 42.

It is true, the time before day, Mark 1. 35. is called Morning, and we read of the Morning watch before day light, Exod. 14. 24. yet these places no way prove which they are produced for, viz. That Morning began at mid-night: that Christ went to prayer at mid-night because he went to it in the early Morning, or that the Morning watch began at mid-night; for we know it was some time after it; these places indeed shew thus much. That sometime before Day-light is sometime called Morning, which is readily acknowledged in the respects mentioned.

42.

Thesis 43.

43.

The Angels indeed were created together with the third Heaven, *Gen. 1.1.* in the beginning of Time; for being incorruptible (as the third Heaven is) they could not be terward created out of the first matter, as all this visible corruptible World was; therefore the Earth is said to be dark and void (*i. e.* of all Inhabitants and beautifull for its opposition to the third Heaven which was made without it, which was lightsome and full of Inhabitants, *viz.* Angels; and if it was a Kingdom prepared from the foundation of the World, surely this Kingdom had a King and this King had his subjects; who could they then be but Angels? but to infer from hence that this Time of darkness wherein the Angels were created, should be morning; & that therefore they are called by *Job* the Morning stars, *Job 38. 6, 7.* as some imagine, will follow no more than if one should affirm that the King of *Babel* (called *Luch*) was certainly born in the Morning, because he also is called a Morning star, *Isa. 14. 13.* for who sees not, but that speech is metaphoricall in both? glorious excellency above others being bestowed on them, as speciall brightness and lustre is given to the Morning star.

Thesis 44.

44.

Belshazar is said to be slain in the night, *Dan. 5. 30.* where the Prophet *Isaiab* has foretold should be in the Morning, *Isa. 47. 11.* but will it follow hence that the Morning is the time of mid-night? might it not be after mid-night well? for the Text is silent; and yet I do not think the word Morning in *Isay* is meant of mid-night, nor part of any night, but by a metaphor the apparent time in the beginning of his misery (the light of the Morning manifesting all things apparently) the Lord also alluding to the manner of humane Judicatures; who were wont to passe the sentence and intet it in the Morning, as Scripture frequently holds forth.

Thesis 45.

45.

Though also it be true, that the Lord smote the *Egyptians* at mid-night, and that the *Israelites* were prohibited,

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ing out of doors till Morning, *Exod. 12. 22, 29, 30.* and that they did stir up one another to depart before morning; yet it will not hence follow (as some would insist) that mid-night was the beginning of their Morning: *en; 1.* They might have risen at mid-night just when *was destroying the Egyptians first born,* for that was of the Morning by this account. *2.* They are prohibited stirring out of doors till Morning, as of themselves: *God, and Pharaoh, and Moses will force them out,* is no rule broken by stirring out in such a case before day-light morning. *3.* 'Tis more than probable that was some good space after midnight before they stirred which is said to be in the Morning watch; for the *is stroke was at mid-night,* after which *Pharaoh* and counsel must sit and consult, and conclude what to do, and for *Moses*; after which there must be some time *for Moses to acquaint the Israelites to make them fit and to depart their departure;* therefore *in the Morning* not at midnight which began this Morning. *4. Pharaoh for Moses after mid night,* yet this Time is called *Psal. 30. 31.* and not Morning; and indeed properly is not so, only called so by an improper speech.

Thesis 46.

When *Job* saith that God stretcht out the North upon empty, *Job 26. 7.* 'tis not spoken of the empty *Chaos*, but hath no occasion to speak thereof, nor is it his; but of the places near the North Pole which are empty of Inhabitants, none being able now to live in that frigid Zone.

46.

Thesis 47.

God hath set any time to begin the Sabbath, surely 'tis as may be ordinarily and readily known, that so as well as in all other Ordinances the Sabbath may begin with prayer, & ended with praise: but if it should begin at midnight, what man of a thousand can readily tell what time when it begins, that so they may in a holy manner begin the Sabbath with God? all men have not day-night Clocks and Bells to awaken them, nor can the crowing of Cocks herein give a certain sound; a poor man had need be a good and watchfull Mathematician

47.

matician that holds this opinion, or else I see not how will know when mid-night is come; and if hee can then its very considerable and to me unquestionable, that cannot be the beginning of holy Time which can be begun in a holy manner: there was never any nance of God but it was so ordered as that it might narily be begun and ended with God; which make question that the beginning of it at Morning mid-cannot be of God.

Thesis 48.

48.
Opin. 4.

Others there be, who do not begin the Sabbath at ning mid-night, but begin and end it at *Morning-light* the rising of the Sun, and the light of it; who indeed assisted with better proofes and stronger arguments, any of the rest, and therefore need tryall, and we need to know what weight they are of. As also, accurately wary lest the rule of love be broken to such gracious and learned Servants of God; consid how much they have to say in this point, in which much love, respect and indulgence hath been ever accorded necessary by men of moderate and sober minds.

Thesis 49.

49.

The six working-dayes being considered absolute themselves, in this respect it is no matter whether they begin at Evening or Morning, or Mid-night, or Mid-day, it in this respect a sin to begin and end the dayes according to the custome of the civill Nation where we live; because these dayes are to be considered relatively in respect of the seventh Day, hence the week dayes are so begun, as that their relation to the seventh be not disturbed so as that the bounds and limits of the Sabbath be not paired or transgressed: for there is no religious need to begin and end civil time with sacred: nor is it soundly as it may seem at first blush to give God and *Cæsar* due: civill accomps to the one, and sacred to the other for when the *Jewes* were subdued by the *Romans*, might and did begin their reckoning of civil Time: *Romans* did, and yet reserve the bounds of sacred wholly unto God. They did the like in *England* many since, saith M. Fox, &c. that their civil days began in the

and Religious dayes in the Evening; And when they thus variously begin their dayes, there was no such great disproportion of Times as Reverend Mr. *Cleaver* makes, in the like case; if holy Time should not begin Morning, which he pleads for.

Thesis 50.

The principal foundation of this Opinion, are the words of four Evangelists, *Matth.* 28. 1. *Mark* 16. 1, 2. *Luke* *John* 20. 1. Among all which that of *Matth* 28. 1. is most weight, wherein 'tis said, *In the end of the Sabbath it began to dawn toward the first day of the week, &c.* whence it seems to follow, that if the Sabbath Day ended at the dawning of the first day of the week, that the dawning of the day-light of the first day, must be the beginning of the Sabbath Day, or of the Christian Sabbath.

5.

Thesis 51.

The consideration of this Scripture hath caused some, judicious, (*viz.* *Beza*, *Junius* and others) who conclude the Sabbath to begin at even, to affirm upon very probable grounds, that there was among the *Jews*, at this time under their *Roman* bondage, a double account, and reckoning of the dayes of the week. 1. *Civill.* 2. *Sacred*. According to sacred account (they say) the Church began their Sabbath at Evening, not Morning, as they demonstrate from sundry pregnant Texts in the old and new Testament; but according to the *civill* account of the *Romans*, who gave the precedency to the morning before the Evening, they begun it therefore in the morning, and according to this latter account they suppose the Evangelists to speak.

51.

Thesis 52.

If the severall Texts be duly examined, rightly understood and sincerely interpreted, there will not appear a necessity of such an account from this place, but that these Texts which are ordinarily produced to prove the beginning of the Sabbath at Morning, will bring strong evidence to demonstrate its beginning rather on the evening before.

52.

Thesis 53.

53.

For this dawning toward the first day of the week, meant of the Artificial Day, or the Light of the first Day of the week, as the word *dawning* implies, and the evidence of their fact in coming to the Sepulchre demonstrates much; for it is not the scope of the Evangelist to set down when the first day of the week began, but at what time the first day of the week such and such actions fell out, or thing done in any Time of the day, whether at six, or at two of the Clock may be said to be done that day; will not follow that they are therefore done in the beginning of that Day: I meet with two Exceptions here.

1. Some say that it might be meant of the Artificial Day, if the words had run thus, *viz.* at the *Dawning* of the day, the first day of the week about the dawning of the day, but the dawning towards the first day, *This phrase* (they say) *seems to describe beginning of such a day as stands in relation to the whole week, and all the other days of the week, which are to be taken for naturall dayes:* But, 1. They hope a first Artificiall day of the week, as well as a naturall. 2. This Artificiall day doth not in this account include the Night before as part of this first Day, and consequently the Naturall Day consisting of Night and Light, therefore it may well stand in relation to the other days of the Week which were naturall; for although the Evangelist sets down particularly when these things about the Resurrection of Christ happened to be, *viz.* at the dawning towards the first day of the Week, yet we that begin the Sabbath at Evening, may and do use the same phrase, and yet so speak of the Artificiall day upon which the event begins, as not to exclude the Night before which the Naturall Day begins. 3. Compare the Evangelists, and the dawning in *Matthew* towards the first day, will be found to be all one with this phrase, *viz.* the first day about or at the dawning of it: for that which *Matthew* calls dawning to the first day, *Mark* calls the Morning, the first day of the Week, at the rising of the Sun; and *Luke* calls upon the first day of the week very early in the Morning: whence it is evident, that *Matthews* dawning to the first day is all one with the rising of the Sun upon the first day: so that this difference between dawning towards the first day, and

upon the first day, seems to be an English Cabalism, meer curiosity exhaled and extracted out of the Text; rather than any solid Truth which the Text holds, or the Spirit of God aimed at.

A second exception is; that though the words *Day* in Scripture be taken for the Artificial day, yet never where word first, second, or third Day, &c. are joyned together and they point us to the first of *Genesis*, where when first or second day is mentioned, its constantly meant Naturall and not an Artificiall Day. But 1. This is a mistake; for the Day of the *Levites Travell* (which is not in the Night, but upon the Artificiall day) is called the fourth Day, *Judg.* 19. 5. And the fifth day, *verse* 8. This Artificiall day may be called the first day, as that day involve the Night before, (where we make the Sabbath to begin) as well as the Night after, on which we make the Sabbath to end; and thus the Natural day may be here comprehended also (which they plead for) the same day which Artificially begins at day-light, may naturally begin the night before.

Thesis 54.

We should suppose that this Day is meant of the Artificial Day, yet there is a harder knot to be unloosed in the words of *Matthew*, who affirms, that this Day-light at day-dawn was the End of the Sabbath. Whereby it appears that the Sabbath began at the dawning of the day, and therefore it ends at the dawning of the first day following: and hence they infer, that the day-light of the first day cannot belong to the night of the Jewish Sabbath, which immediately went before. And I conclude the argument is strong and undeniable, as the words stand under the glosse. We must therefore enquire more closely into the true translation of the words, and their meaning.

54.

Thesis 55.

That therefore which we translate the end of the Sabbath, is in the Originall *ἡ δὲ σάββατον*. Which words are variously translated; we shall onely observe that the Greek word *ἡ δὲ* hath a double signification, in frequent use among Greek Writers.

55

I. Some

1. Somewhile it signifies Late Time, or the extreme and last time of the continuance of any thing: as, *ὁ ἄρτιος*, i. e. the late time, or latter time of the Day.

2. Sometimes it signifies a long Time after: as, *ὁ ἄρτιος*, i. a long time after the Trojan War: Now in place it is to be translated and in this latter sense thus long time, or a good while after the Sabbath was ended, began to dawn to the first day of the week, &c. which interpretation if it be made good will clear up this difficulty, viz. that the Jewish Sabbath did not end at the ending of the First day of the week, but long before: nor need durst I incline to this interpretation, if I did not the Evangelists (the best interpreters one of another) bring the same to my hand.

Thesis 56.

56.

For first, *Mark*, who writ after *Matthew*, and is best to interpret his words, expressly saith, that the Sabbath was past when the women came to the Sepulchre; his words are *ἀποπέρατος*, *The Sabbath being past*, *Mark* 16. Hence therefore, if *Matthew's* words should be translated, Late on the Sabbath, or towards the end of the Sabbath, then the Sabbath was not already past (as *Mark* affirms) but drawing toward an end. *Mark* therefore tells us, that the Sabbath was ended, and yet not telling us when it ended, why should we not Harmonize the Evangelist by *Matthew's* words, which tells us that it was long before? 2. The time of the coming of some of the women to the Sepulchre, as it was upon the first day of the week, was some time within the night: and hence *Mark* tells us it was very early, *Mark* 16. 2. which cannot be at the rising of the Sun onely when 'tis said also that they came to the Sepulchre; for that is not *λατ πρωι*, *valde mane*, or very early. Again, *Luke* tells us that it was *ὁρθρου*, *early* or in the depth of the night; for so the word *ὁρθρου* frequently signifies the time of the night when Cock crow. I forbear to instance in Greek Writers, because the Evangelist *John* clears up this most fully, who expressly saith, that it was *σκοτίας ἐν ἔσπρῃ*, *it being yet dark*: although it be said *Mark* 16. 2. that the women came to the Sepulchre about rising of the Sun; yet *Piscator* and others interpret that of their last actual coming to it; their preparation for it being very early, while it was yet dark.

The Beginning of the Sabbath:

; and it seems there was two comings by severall of
to the Sepulchre: for its evident that Mary (who
most affection) came to the Sepulchre while it was
dark, the rest of them possibly preparing thereunto.
ever the Evangelists be reconciled, this is evident, that
first stirring of the women about that work from
when they abstained upon the Sabbath day, was very ear-
the depth of the morning Darknesse, before the Day-
when some would begin the Christian Sabbath: and
hence it follows. 1. That if the Sabbath was not past
before this dark time of the night began, but rather
when the first day of the week began to dawn, then
it follow, that these holy women did not rest the Sab-
according to the Commandment; for we see they are
might busie about those things which they did forbear
because of the Sabbath, *Luke 23. 52.* 2. Hence it will
follow, that if the Sabbath was not ended before this
time of the night, but onely at the dawning of the
light, then our Saviour could not arise from the dead
first day of the week, but within the dark night of
the Sabbath: for Mary came when it was dark, and the
Christ was risen before she came, and how long be-
no man can tell; but its evident that Christ arose the
first day of the week, *Mark 16. 9.* and therefore the Sab-
bath was ended long before. 3. If therefore the Sabbath
was past at the dark time of the night, how then can the
Sabbath begin at morning Light? and if it was past when
it was thus dark, when then could the Sabbath end, but
in this night did first begin? and if this was so, it was
truly ἐπὶ σαββάτῳ, a good while after the Sabbath
ended when this dawning toward the first day be-
according to the interpretation given.

Thefis 57.

is true indeed, that this time of darknesse is called
night; and hence some would infer, that the Sabbath
was in the Morning: but suppose it be so called, yet it
is not called morning Light, at which time they plead the
Sabbath should begin; and it is improperly called Morn-
because (as hath been formerly shewn) it is preparatory
so, men usually preparing them for the work of the
light following. Morning is also frequently taken in
Scripture for any early time, *Eph. 3. 5.* and so this night of
the

the first day of the week, wherein the women aro their work, was an early time, and therefore called Morning. Again, suppose a double morning be acknowledged (as there was a double evening) yet it will not follow this morning belongs only to the day following, for it belong to the night before; for as where there are evenings spoken of, the former belongs to the day, the latter to the night: so if we grant two mornings, the latter morning may belong to the day ensuing, and the former to the Night preceding; if therefore any plead for the beginning of the Sabbath at the morning light, these words of the Evangelist will not bear them out in it, it being morning when Christ arose; if they say it begins in dark morning, then let them set exactly the time of dark morning wherein Christ arose, and when it would begin it; but no wit of man I fear is able to demonstrate this.

Thesis 58.

38.

And surely its of deep consideration to all those would have the beginning of the Sabbath to be just a time of the Resurrection of Christ, on the Morning, not any one of the Evangelists do set forth, or aime to set forth the exact time of Christs Resurrection: they relate indeed the exact time of the womens preparation, comming to the Sepulchre, and of the Earth-quake, fear of the Souldiers, and that these things were done in the morning; but none of them points out the time Christs rising; nor is it their scope to shew exactly when he rose, but onely to shew what he was risen and that appeared to many being risen, who came to seek for him. Now assuredly, if it had been the mind of God that the people should begin the Sabbath when Christ began his Resurrection, he would have pointed out the exact time when he did rise, that so they might exactly begin the Sabbath; but none of the Evangelists point out the time, nor is it their scope exactly so to do; nay, they do exactly point out when other matters hapned about the womens comming to the Sepulchre, but this is not made mention of; onely we may gather by laying many things together about what time it should be, and therefore I marvell at them who would prove the beginning of the Sabbath to be the time of Christs Resurrection from the four Evangelists.

spea

The Beginning of the Sabbath.

273

g exactly to the time of the womens rising in the
g to visit Christs Sepulchre, but not a word of the
hing this drives at, which is the exact time of
rising.

Thesis 59.

se that would have the Sabbath begin at morning,
John 20. 19. where 'tis said, *That the same day at*
hich was the First day of the week, Jesus came among
ciples, when the doors were shut, which (say they) was
night; and therefore the night following belongs to the
ore, which was the Christian Sabbath: which place
ed with Luke 24. 33. does further clear up (as they
is truth; for the two Disciples who went to Emaus and
rist, are said to return to the Disciples when they are thus
gether; which evening cannot (say they) be possibly
of the First evening before Sun-light was set, because
being far spent, veil. 29, and they constrained him to a
ith them (which argues that it was late) and the di
of Emaus from Jerusalem being sixty furlongs, or eight
receiving a half; so that it was impossible for them to
so long a journey in so short a time, within the compass
first Evening: Hence therefore its meant of the second
3, which was within night, which yet we see belongs to
before. But there are many things considerable
uate the strength of these reasons.

59.

Thesis 60.

irst, this invitation our Saviour had to stay by the two
les, was probably to some repast, some time after high
possibly to a late Dinner rather than a late Supper to
the latter evening; and if so, then the Disciples might
come from Emaus to Jerusalem before Sun-set with-
former evening; for the word *toward evening*, *epi*
er, may be as well understood of the first evening to-
2 or 3 of the clock, as of the second; & if it be object-
hat before the first evening the day could not be said
far spent; yet if the words be well observed, no such
lation can be forced from them, for the words are *xi-*
er, i. the day hath declined; which is truly said of
time after high-noon, and therefore might be a fit sea-
to presse our Saviour to eat; as may appear by com-
ing this with a parallel Scripture, *Judges 19. 8, 9.*
which

60.

which is almost word for word with this place of *Luke* the Levites father invites him to eat something at an early rising, *vers.* 8. which was too soon for supper therefore seems to be rather to a Dinner which they tried for untill after high-noon, or as 'tis in the Original *עַד-נִסְתָּם הַיּוֹם* i. untill the day declined, (just here in *Luke*;) and then when dinner was ended perswades him to stay still, because the day was wearied (as we translate it) toward evening; (as here the Disciple tell our Saviour) and yet after these perswasions to stay as late as it was he departed and came to *Jerusalem* at night, and from thence to *Gibeah* (without any delay too) before Sun was set, or the latter evening; and if we may give credit to Topographers, *Gibeah* was as far from *Bethlem* (from whence the Levite came) as *Jerusalem* was from *Emmaus*: and therefore if the Levite with his cumber and concubine to many miles before the second evening, notwithstanding all the Argument from the day declining, and that it was toward evening why may we not imagin the like of these Disciples as much more? who had no cumber, and whose joy was not but adde wings to a very swift return to the eleventh before the second Evening, notwithstanding the like arguments here used in *Luke* 24. 29. And yet secondly for that they invited our Saviour to supper, yet the first Evening beginning about two or three of the Clock after-noon, our Saviour might stay some time to eat with them, and yet they be timely enough at *Jerusalem* at the second Evening: for suppose our Saviour staid at *Jerusalem* with them or more, after two or three of the Clock, a strong man may walk ordinarily three miles an hour why might not the tydings of this joyfull news make double their pace, whether on foot or horse-back mention is made of either, and to be there within an hour and half or thereabout before the second Evening could come?

Thesis 61.

61.

And although our Saviour appeared to them when the doors were shut, yet it is not said that the doors were opened because it was Night, but for feare of the *Jewes* and Pursevants; that they might not rush in suddenly upon them, which they might doe in the Day as well as in the Night.

and though this was a poor safe-guard from their
 es, yet it was some, and the best which they had, or
 could think of at such a time; and if our Saviour
 to them when they were at supper, *Mark 16. 14.* and
 ordinary time of the *Jews* supper was a little after
 at Sun-set (as might be demonstrated) then the se-
 vening was not as yet begun, no not when Christ
 much lesse before the other two came, who were
 from *Emma* before.

Thesis 62.

said by some, that if it was not very late, then the Ar-
 s of the Disciples to perswade Christ to stay were weak;
 seems (say they) they were strong, because its said [they
 ined him] but we know that much affection will
 me urge a weak argument very far, for stay of some
 friend; and when arguments will not prevaile, it
 old them and constraine them by force; and thus it
 the Disciples dealt with our Saviour; their constrain-
 n was not so much by force of Arguments as violence
 rce of love, for so the words in the Originall (*πα-
 ρακαλεσας*) properly signifies: and hence it seems that
 was day enough above head to travell farther in; o-
 ise what need such violent perswasions to stay with
 and for any to say, that the Parallel of the Levites
 s perswasions to stay, upon weak grounds, is not the same
 his, because his Arguments might suit well not to begin a
 urney when it was past noon, which was the case there;
 a reason of no force to perswade to go farther when a
 in a journey already: which is the case here. I say this
 r is against the Practise of love in common experi-
 men weary in their journey may stand in more need
 swasions to stay than they that have not begun to
 l at all; nor was the Levites journey long from
 m to Gibeah.

62.

Thesis 63.

r is it an Argument of any weight, from *John 39. 1.*
 ife the two Disciples are said to abide with Christ
 Day, that therefore the night following did belong to
 day (they staying as it is supposed all night) and con-
 emly that the Day begins in the Morning; for these
 Disciples

63.

Disciples comming to Christ at the tenthth houre, or the clock in the afternoon, there were then two h^o remaining untill Night (the *Jews* artificiall Day com^{ing} from six to six) within which time our Saviour (w^o do much work in a small time) might sufficiently iⁿ them (for that time) within the space of two h^o why might they not depart before the night came, stay with him only so short a time? and yet if they d^{id} that Night, they might notwithstanding be said to st^{ay} artificiall day only, without reference to any Night or after, or to any part of the Morning following Night, when 'tis propable they departed if they d^{id} with him all that Night.

Thesis. 64.

64.

Those who think that *Paul* would never have Pre^{ached} till mid-night, *Acts* 20. 7. if that night had not beeⁿ of the Sabbath which began the Morning before, must would he after this long Sermon have communicate^d them in the Sacrament, *vers.* 11. unlesse it had beeⁿ Sabbath Day, may do well to consider these things. 1. the cause of taking in so much of the Night followi^{ng} Preaching till mid-night, was extraordinary, *viz.* early departure never to see their faces more; and that if this Night was no part of the Sabbath, it was unreasonable to hold them so long at it, is an ass^{ertion} which wants reason, if we do but consider the sh^{ort} of his time, the largnesse of *Pauls* heart, speaking no^t his last, and the sweetnesse of their affections as might enable them to continue till mid-night and up^{on} with cheerfulness, and without thinking the duty re^{as}onable and unreasonable long. *Paul* therefore might begⁱⁿ Sermon some part of the Day-light, which was part of Sabbath Day, and continue it till mid-night followi^{ng} yet this night be no part of the Christian Sabbath, be^{cause} it was an extraordinary cause which prest him here. 2. That there is nothing in the Words which will e^{nable} the Sabbath to continue so long as *Pauls* Sermon did suppose those who begin the Sabbath at Evening, sh^{ould} be said of such, that being met together the first of the Week to break Bread, their Teacher being u^{pon} part on the morrow, Preached unto them and conti^{nued} his speech till mid-night, will this argue a continu^{ance}

me day? No verily, and the like reason is here. at the Lords Supper might be and was administred *Pauls* Sermon; for there is a double breaking of in the Text: the one is of common bread, *vers.* et *Paul* had Preached; the other is of holy Bread *Eucharist*, *vers.* 7. for the *Syriak* calls *That* breaking Bread which is mentioned *verse* 7. the *Eucharist* or Supper; but that which is mentioned, *verse* 11. *Com-* *ed*; and the *Greek* word *πρωτον*, implies as and hence also its spoken of one man principally, hat when he had broken Bread, & eaten, & talked a me till break of the day, he then departed, it being rdinary repast for *Paul* after his long Preaching, and his long journey, and is not therefore any Sacra- ll eating; the manner of which is wont to be exprest er words than as they are here set down; if there- *Pauls* eating *verse* 11. was common Bread, it cannot n affirmed that the *Eucharist* was then administred ermon at mid-night, and yet they partaking of the nent this day, *verse* 7. it seems therefore that it was itred some time before this extraordinary course aching began.

Thesis 63.

will it follow, that the Sabbath begins in the Morn- ecause the Morning is set before the Night in the for the Sabbath, *Psal.* 92. 1, 2. for, 1. The scope of ulmitt is not to set forth when the Sabbath begins: w it is to be sanctified, and that is, not only by shew- th the loving-kindness of God every Morning or day for that perhaps, many will readily do) but also in ight, when men may think it too unseasonable or too d therefore in a holy gradation from the lesse to the t, he first makes mention of the Morning. 2. The *He-* word for every Night, is, in the Nights; and there- suppose that this Psalm is specially applyable to the h, which we know some question) yet this place soon evince the Sabbath to begin in the Night be- e Morning, and to be continued in sweet affections ight after, as that it should begin in the Morning, and tinued the night after; so that this place will not his cause, nor is there any weight in such kind of ings.

65.

Thesis 66.

66.

Nor will it follow from *Levit. 7. 15. with 22. 29, 30. Exod. 12. 10.* that because the flesh of the peace Offering was to be eaten the same day, and nothing to be left till the Morning (something like this being spoken also of the Pascheover) that the day therefore begun in the Morning for in *Leviticus* there is a double Commandment, 1. That the flesh of their peace offerings the same day; but yet because when they have eaten, some bones and offalls remain, hence, 2. They are commanded to leave none till the Morning, which doth not argue that they had liberty to eat it as long as they might keep it, but that they had liberty no longer than the same day to eat, nor liberty any longer than the next Morning so much to keep any of the relicks of it: And as for the Pasche (a place much urged by some) they were to kill it on the fourteenth day, *Exod. 12. 6.* which they might eat till the following, *verse 8.* yet so as to leave nothing of it till the Morning, *verse 10.* This night following is not the any part of the fourteenth, but of the fifteenth day: mid-night there was a cry, *verse 30, 31.* and this night went from *Rameses to Succoth, verse 37.* with 46. at that time is expressly called the morrow after the Pasche *Numb. 33. 3.* nor is there any inconvenience or rule broken to kill the Pascheover upon one day, and continue of it some part of another, the Pascheover being a Festival more dayes than one.

Thesis 67.

67.

Nor doth it follow, that because our Saviour tells *Mark 14. 30. Luke 22. 34.* that this Day, even this (viz. of the Pascheover) he should deny him, that the Night therefore was any part of the precedent day, may be as fairly interpreted to belong to the day following that Night. Nor is it necessary to determine this Day alwayes to a determinate time of 24 hours, or that the Night was a part, but only of a speciall season or for so 'tis frequently figuratively taken without any reference to a day of 24 or 12 hours, viz. for a speciall season or Time wherein some speciall providence of God doth appear and is put into execution, as *Isa. 29. 18.* and 25.

Exod. 14. 13. 1 Sam. 4. 7, 8. 2 Sam. 4. 5, 7, 8.

Thesis 68.

Answers many objections produced against the beginning of the day in the Evening, for the Morning, to consider that the word *Day* is frequently taken in Scripture for an artificiall day, and that the word *Morrow* frequently signifies a new artificiall Day, which in respect of, and reference unto, the artificiall day going before or following has no part thereof; but as the Proverb is, to morrow is day: and thus 'tis taken, *John 12. 12. John 6. 22. 1. 7, 8. 1 Sam. 14. 24. Acts 23. 31, 32. 2 Sam. 11. 3. Exod. 10. 4, 13. Deut. 21. 22, 23. Josh. 8. 29. and Exod. 7. 4, 11, 12, 17. with 1. 6. to 13. Exod. 14. ult. with 1. 28. Deut. 9. 9, 11.* Whence onely let this be noted, to argue from hence, that to morrow Morning or to day-light is the beginning of the naturall day, because called a new or another Day, is not solid; nor although the Night following the artificial day, be not onely called to morrow, yet sometime it is so called, *1. 30. 17.* where the evening of their morrow stopt at that night.

68.

Thesis 69.

There are some who confesse that the Jewish Sabbath began at the evening ever since the Creation unto the time of Christs Resurrection; but now they tell us that it began the Morning, because of Christs Resurrection (the beginning of it) which began then; so that as this makes the beginning of the day, so it makes a change of the beginning of the day from evening till morning when the Resurrection of Christ began: but the feebleness of this opinion appeare from these ensuing considerations.

69.

Thesis 70.

Consider, That the foundation of this opinion is exceedingly rotten, viz. That the day must not begin, until that occasion which occasions the change doth actually exist. But now that the Passeeover began before the work which occasioned it did actually exist, viz. the Angels passing the Israelites at mid-night, *Exod. 12. 29. with 12, 13.*

70.

14. and 6. 8. indeed the Christian Sabbath day is not before the day of Christs Resurrection ; yet the beginning of this day may be before the beginning of the Resurrection as it was in the Paschever.

2. *Consider.* That if any of the Evangelists had intended a new beginning of the Sabbath at Morning, that they would then have set down the exact time of the Resurrection; but none of them do this; they set down the time of other things to prove that Christ was risen, not the exact time of the Resurrection, for its was uncertain; certain it is, that it was before Day-light; for *Mary* came and found him risen while it was dark, *John* 20. 1. and how long he was risen before, we can determine?

3. *Consider.* That if Christs Resurrection began the Sabbath, so that in that moment and point of time when Christ arose the Christian Sabbath began, then Christ could not lie three dayes in the grave; for either he lay three dayes according to the Jewish account, beginning the day at Evening; and then the third day on which Christ arose (which also was the first day) must begin at Evening as we plead for; or else he must lie three dayes according to the new account, which begins the third day in the Morning, leaving out the night before as not pertaining to any part of the week before or after; but according to this reckoning its impossible that Christ should lie three dayes in the grave, he may be then indeed to arise the third day, but not to lye any part of the third day, because lying in the grave implies some time of continuance therein upon the third day; but how could he, when they say that the moment of Christs Resurrection began the day of our Christian Sabbath?

4. *Consider.* If the Jewish Sabbath was the last day of the week, and began and ended at evening, then the Christian Sabbath must either begin at evening when the Jewish Sabbath ended, or the first day of the week cannot be the Christian Sabbath, but only a part of the first day and part of the second day; for the night which goes before the Christian Sabbath, either 1. they must make it belong to the Jewish Sabbath, and then that Sabbath must be sanctified 36. houres, and so it must be more than 24. which is sanctified, which is absurd; or 2. they must make it belong to the Christian Sabbath, and then they cannot make it begin in the morning; or 3. they

it out from all weekly account, and so take in the following (which is part of the second day) as part of the Sabbath.

Consider. That the seventh part of time cannot be given to God, but it must be either the first or last of the week (as hath been shewn) and the morality of the Commandment cannot be observed without giving up either of these; if therefore the Jewish Sabbath began at Even, the Christian Sabbath must immediately begin it then, or else a morall rule is broken.

If the Jewish Sabbath began and ended at Even, and the Christian Sabbath began at Morning, what must be done of that night which is between them both, and to what day of the week must it belong? If any say, *that 'tis not* whether it belong to any or no, so long as time runs on, his answer will not suffice; for though time runs on, what orderly time is there here which is running on? It consists of years, and years of moneths, and moneths of weeks, and weeks of dayes; to what day or what week must this night belong? they that maintain this opinion do roundly affirm, that its no absurdity to leave that night out from weekly, nor as pertaining to any week before or after, but say it was lost: alas poor forlorn Night thus strangely forsaken; what a strange kinde of time this which belongs to no day? what a misshapen of time art thou, and yet how canst thou be part of that art part of no day, but onely (as they say) of flowing and running on, without head or foot, week by week?

Thesis 71:

They tell us, *That in Joshua's time, when the Sun stood still, and in Hezekiah's time, when the Sun went back, that was as great a perverting of the order of Time as this is to; and that there is as good reason to alter the time on such a speciall and wonderful occasion as Christs Resurrection, as there was to disorder the course of time then: but the weaknesse of this answer may appear from these things.*

That in the dayes of *Joshuah* and *Hezekiah*, there was monstrous misshapen piece of time cut out, as here is shewed; for though the Sunne stood still, suppose

about twelve hours in *Joshuas* time, and so made a day of 36 hours; yet these twelve hours were part of that and of that which ordinarily makes the day, viz. the motion of the Sun about the Earth, which is ordinarily in 24 hours, only the Lord stopt it a while, and so made a longer day, and yet measured by the ordinary measure of a day, viz. the Sun compassing the earth; which night is not.

2. Though some part of the weekly time was changed in some respect; yet no part of sacred and Sabbath time was perverted by either the Sun standing still, or its going back, because though these things were longer than ordinary, yet they were but ordinary dayes in this sense, because there was no more to either day than that which ordinarily makes a day, to wit, that space of time when the sun circularly compasseth the whole earth. For though a seventh part of time be morally due to God, man has six dayes for himself; yet this is to be understood, as a day is measured by, and made up of the whole common motion of the Sun circling the earth; now though these dayes were longer than usuall in those famous times, yet they were onely such dayes as were made by this motion, and hence there was no change or perverting of the order of the Sabbath, but God hath his due then orderly. here we must make a new and strange beginning of the Sabbath, by leaving out a whole night, and denying God a day, according to ordinary account and reckoning, must fall to a disorderly beginning, upon pretence of more than ordinary occasion; which yet we see not so in those extraordinary times of *Hezekiah* and *Josuah*.

3. In the dayes of *Josuah* and *Hezekiah*, there was no necessity of prolonging those dayes, and that in a common providence, supposing that God would work wonders by his providence; but what necessity is there to begin the Sabbath when Christ did first arise? for this action falling upon the first day, might sanctifie the whole day which ordinarily should have begun at Evening: we see the whole fifth of *November* is sanctified, upon an occasion which hapned about nine or ten of the Clock: and the Evening of the Pascheover was sanctified before the Ark passed over the *Israelites* at mid-night, which was the occasion of the sanctification of that day: what need or necessity was there to leave a whole night out of the week?

and lose such a part of precious Treasure ?
 It was for the manifestation of the marvellous glory
 in the eyes of all the World, good and bad; to
 that violation (as it were) of the course of Time in
 dayes of *Josuah* and *Hezekiah*; but what glory doth
 it gain in the eyes of others, by making the Day to be
 the Time of his Resurrection by the losse of the
 Evening before, out of the account of weekly Time?
 That glory doth Christ lose if he should begin the day
 evening when the Jewish Sabbath ended, when as the
 day thus is celebrated and sanctified for his glory
 in respect of his Resurrection upon this Day? and there-
 fore is a great mistake, to imagine as much reason for the
 variation of the course of Time in respect of Christs Resur-
 rection (which makes so little for the glory of Christ) as
 was for the variation of Time in the dayes of *Josuah*
Hezekiah, which made so apparently and evidently
 exceedingly for the glory of God, and the honour of
 who were Types of Christ?

Thesis 72.

To say that there is a necessity of beginning the Christi-
 an Sabbath, when Christ first entered into his Rest (the
 moment of his Resurrection) because the Father began
 the Jewish Sabbath the first moment of his Rest after his
 dayes Labour, is not solid nor sound: For there was a
 necessity for God the Father to begin his Rest at the end
 of his work: otherwise a morall rule had not been obser-
 ved. That a seventh part of Time be sanctified; for
 dayes being finished in creating the World, there was
 a necessity of sanctifying the seventh Day wherein his
 began, lest a morall rule should be exemplarily bro-
 ken: but there was no such necessity here; for the whole
 of the first day may be sanctified upon occasion of
 his Rest on some part of that day, and no morall rule
 broken hereby: nay there had bin a morall rule broken if
 the Christian Sabbath had not begun upon this Evening:
 for if hereby God should have lost a Sabbath Day with-
 in the compasse of seven dayes as they are measured by the
 sun, and this is directly crosse to the morality of the fourth
 command; for if a whole night be lost (as these men re-
 ceive) only Time flows on (they say) then it must be full
 seven dayes and a half before God have a Sabbath to be-

72.

gin : and this absurdity in the course of Time, I beleve will not be found in *Josuahs* time, nor in altering the beginning of the year in *Moses* time, *Exod.* 12. for no morall rule was intrencht upon by these and such like alterations.

Thesis 73.

73.

It is an ungrounded assertion to say that the reasons of change of the Day, are the same for the change of the beginning of the Day : for, 1. There was a Type affixed (as hath been shewen) to that Jewish Sabbath; but I never yet heard any Type in respect of the beginning of the Sabbath. 2. The vine will and Institution changed the Day, and that according to a morall rule, viz. That God hath one day seven given him : but God could not begin the Sabbath with excluding the Evening before Christ arose without breach of this Rule, as hath been shewen : the day may be kept and changed without breach of that rule, but the beginning could not be changed but there would necessarily follow some breach thereof.

Thesis 74.

74.

To think that the Sabbath must needs begin in the Morning because we read not expressly after Christs Resurrection, that the Night should belong to the day following, nor is there instance thereof as in the Old Testament, and before Christs Resurrection, it may be (they confesse) undeniably so found.] It is to think the Sabbath must begin in the Morning upon this ground, is somewhat like to his conceit, who finding in the Old Testament that the seventh day is to be sanctified, and not finding this expression, after Christs resurrection, he thought there was now no seventh day to be sanctified. Those who can answer this Objection, may know how to answer thereby their own argument for the beginning of it at Morning, which is just like unto it : if indeed there were clear Scriptures for the beginning of it at Morning in the New Testament, and none to shew the beginning of it at Evening, the argument had much weight ; but that hath not yet appeared : Old Testament evidences are Apocrypha proofs in morall matters, in these mens conclusions, who thus argue for the Morning.

Thesis 75.

argue the beginning of the Sabbath at Morning, the congruity and fitnessse of the season for holy Time than Evening, is no way faire or rationall: for, there may be as much said (perhaps more) for the Evening and congruity of the Evening, if this arguing evicting; but we know the ground of all superstition bin humane wisdom, which puts out the Eagles when it goes about to mend them; and when it l better Gods Worship by goodly seemings and trap it then destroyes it, at least corrupts it; this onely e said, that just as we lie down with our hearts over so we find them commonly in the Morning; the beginning of the Sabbath at Evening will force us in conscience to lie down over night with Sabbath hearts, which clously prepares for the receiving of Sabbath blessing the day ensuing.

75.

Thesis 76.

therefore the Sabbath doth not begin, neither according to the custome of civill Nations, nor at Mid-night, Morning, what Time then must it begin at (from any of Scripture) but onely in the Evening? at Evening therefore, after the setting of the Light of the body of the Sun, wherein darknesse begins to be predominant the light, the Sabbath begins now, as the Jewish Sabbath began in former times, and here let me say that Old Testament proofs may be in this as in many other things, Testament rules.

76.

Thesis 77.

the Jewish Sabbath did begin and end at Evening, it was the last day of the Week, then the Christian Sabbath the First day of the week which immediatly succeeds the last, is to begin at Evening also; if the Sabbath in the first Institution began at Evening, why should not the Christian Sabbath be conformed as neere as may be to the Institution? but we see out of *Gen. 1.* That as all other days began at the Evening or dark night, so it was orderly or possible according to the morall Rule God

77.

God acted by, that the Sabbath should begin upon another Time than the Evening, nor is it improbable but *Ezekiel* fore-tells this, that in the Christian Church, a Gate for the Sabbath should not be shut untill the Evening, *Ezek. 46. 1, 2.* so by just proportion the time for closing of it, was the Evening before, when the Sabbath began.

Thesis 78.

78.

Now although some deny the beginning of the Sabbath in *Gen. 1.* to be in the Evening (deceiving themselves their readers with the ambiguity and various acceptation of the words *Evening* and *Morning*) yet this is most evident, That the First day began with Night or Dark which is called Night, *Gen. 1. 4, 5.* and consequently ended with day-light; let Evening & Morning therefore be that how they will, yet its sufficient to prove that which is aimed at, viz. That as the first day began with Night, ended at the end of Day-light, so by just consequence every other day did, even the Sabbath it self, which still begins the beginning of Night, which is all that which is meant by Evening, when we say that it begins then; and also the holy Ghost calls darknesse, which darknesse, *1. 2.* he calls Night, *verse 5.* and which Night is all with Evening.

Thesis 79.

79.

And if the Naturall (which some call civill, others compound) day began first in the Evening, then sure continued so; or if not, then this disorderly practice hath have bin regulated again, according to the first pattern: the abuses crept into the Lords Supper were by *1 Cor. 11. 23.* and as errors about Marriage were by Saviour, telling them that *ab initio non fuit sic.*

Thesis 80.

80.

Nor should it be a wonder why the wise Creator should begin Time with darknesse, or the lesse noble part of Day, no more than why the Lord should begin the world with a rude and confused Chaos before a glorious Work the progresse of his wisdom in making the whole world.

or the most part from more imperfect things to
from the *Chaos* to beauty; from the servants, & fur-
to man the Lord and Master of this great house; and
from darknesse to light; the Sabbath also being a
Rest, was it not most proper to begin it then when
begins his rest, which is the Night? when also God
Rest from his work in the first Creation.

Thesis 81.

we conceive by the evidence of the Text, that dark-
was before light, yet wrastle with their wits to make
ther part of the night nor part of time, but onely
in temporis, and by this shift would make the first
begin in the Morning-light.

81.

Weemes on the
fourth Com-
mand.

Thesis 82.

was ever any *punctum temporis* (which is thought to
part of time) called by the name of Night, as this
esse is? *Gen. 1. 4. 5.* with 2. Was the World made
days, and is there a Heaven and Earth made within
me of this darknesse, and yet this time of darknesse
no part of time, but only a Mathematicall point, but
all part of succeeding Time? *Zanchy* long since hath
ly confuted and crusht this Egge-shell, where the
er may look; there was not indeed any Celestiall
on of the Heavens to measure this Time by, (for Ma-
Weemes objects *tempus est mensura motus*) but by this
ment there was no Time till the fourth day, when
un and Stars were created, nor is Time properly *men-*
motus, but as Eternity is the indeterminate duration of
thing together, so Time is the determinate duration of
s by succession: which was evidently since Time be-
on the first moment of Creation.

82.

Thesis 83.

thers who acknowledge this first darknesse to be part
time, yet will not have it to be part of the Night-
; because light (the habit) they say must go before
nesse (the privation) because also this first darknesse
t so called Night, but the separated darknesse, *Gen. 1. 3.*
n God separated the light into one Hemisphere, and
nesse into another.

83.

Thesis

Thesis 84.

84.

But this arguing is almost against the expresse letter Text, Gen. 1. wherein it is most evident that light was created after darknes had bin some time upon the face of the deep; which darknes cannot be part of the Day-light more than blindness is a part of sight, and therefore is of the Night, before this conceived separated darknes could exist. Beside, the separation of darknes from light doth not make any new darknes which is a new created darknes, but is the same darknes which was at first, onely the separation is a new placing of it, it gives no new being to it.

Thesis 85.

85.

Suppose also that light and darknes are *contraria partia*, yet 'tis not true either in Philosophy or Divinity, the habit must alway actually go before the privation of the same Subject; for the privation may be first if it be *subiecto capaci*; i. e. In a subject capable of the habit, silence may be before speech in a man, and blindness or deafnes in a man who never saw nor heard a word, because man is a subject capable of both, and so here darknes might be before light, because this subject of the first was capable of both.

Thesis 86.

86.

Nor is it true in Divinity, that the darknes and light were at first separated into two Hemispheres; or if it were, yet what Orthodox Writer affirms that the first separated darknes only is called Night?

Thesis 87.

87.

For look as the darknes did overspread the whole Earth, & all the dimensions of it at the same time; why might not the light the habit be extended as far as was the privation before, & that at the same time? there being no globe or body of earth and water (existing as now they do) at the time created, & consequently no opaque & solid body to divide between light and darknes, and so to separate them into two Hemispheres, as by this means it is at this day, lest we imagin miracles without necessity; and that God then miraculously did it when there was no necessity of it. For the Element of fire being figuratively called light, it being (as *Junius* shews) *proprietas essentialis ignis*, being

in the superior part of the vast *Chaos*; might there-
cast down by a mighty hand of God (there being
inary means of Sun or Stars yet created to do it) into
inferior *Chaos*, and so make day. And the ascending
light upwards again might make it to be Night: and
re although God separated between light & dark-
yet this separation seems to be rather in respect of
man in respect of place, or two Hemispheres: for the
when it was cast down, separated and scattered the
s, and so excluded it, so that when there was light,
was no darkness; when darkness, there was no light;
thus they succeeding and excluding one another, the
s said to separate them one from another, but not into
magined Hemispheres, by which imagination of two
pheres it will be also very difficult to set down when
day & when it was night, at this time of the Creati-
ecause in respect of one part of the *Chaos* it might be
day, in respect of the other Hemisphere of the *Chaos*
ht be called night: & therefore it seems more suitable
truth, that the descending of the Light, made day
wout the whole *Chaos* remaining, & the ascending of
ts proper place successively made night; which as it
s many curious questions about the nature & motion
s light, so it yeelds a more than probable argument,
f the day-light continued twelve hours (which none
on) why should not each night continue as long? and
fore that the first darknesse did continue such a time
e the creation of the Light.

Thesis 68.

It suppose this locall separation into two Hemispheres
ranted, yet it will not follow from hence that this se-
ed darknes only is called night, & that the darknes be-
was no part of it: for if the day and night began at the
ned division of light and darkness, then (this division
in an instant of time) neither could the day be before
light, nor the night before the day, but both exist and
together; and then it will follow that the beginning
e first day was neither in the morning nor evening, in
nesse nor light, in night nor day; but that it began in
orning and evening, day-light and dark night, toge-
s, which is too grosse for any wise man to affirm, nor
ld the God of Order do it. Again, if the first dark-
e which was præexistent to this Hemisphericall light
arknesse was no part of the night, then much less was
it

it any part of the first day-light; and so no part of naturall day; which if any should affirm, they must deny the Creation of the World in six dayes; for its evidence the Heavens and Earth were made in the time of the darknesse.

This is 89.

89.

To say that this first darknesse was part of the morning and did belong to the morning-light, as now some darknesse in the morning is called morning, and therefore is called the womb of the morning, *Psal. 110.* meer shift to prove the beginning of time to be morning, and an evasion from the evidence of truth. 1. This first darknesse must either be the whole night, lasting as the light did of about twelve hours; and cannot possibly be called morning; or belong thereunto, it must be part of the night, and that which came after light another part of it, and then we may see a morning day which hath part of its night before it, and part; beside its contrary to the Text, which makes the morning together, and the whole evening together, and the whole day-light together, and so the whole night together. 2. That darknesse which by an improper speech make to belong to the morning, in our ordinary account the latter part of the night or of the darknesse; but read nor in all the Scripture, nor is it suitable to any reason, to make the first beginning of Night or darknesse part of the morning; Now this first darknesse (which the beginning of darknesse) is called night, at least the beginning of night; and therefore cannot be called morning, but evening rather, as we usually call the first beginning of darknesse after day-light.

This is 90.

90.

That expresse Commandment, *Levit. 23. 32.* to celebrate the Ceremoniall Sabbath from Even to Even, doth fully prove the beginning of the Morall Sabbath at the time; for why else is it called a Sabbath of rest, but because it is to be spent in duties of humiliation, as the Sabbath in duties suitable to the nature of it? and the Lords care is greatly exact herein. 1. That no work be done, because it is a Sabbath, *verse 31, 32.*

The Beginning of the Sabbath.

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ment and sanctified from Even to Even, (meaning) you do your weekly Sabbaths. And hence the Lord or, You shall celebrate your day of Atonement from Even to Even, but (the Lord usually wrapping up argument in his words) *Your Sabbath*: as if he should say, You account it a prophane thing not to celebrate your weekly Sabbath from Even to Even, or to do any worke on that day: this day is a Sabbath, and therefore you must sanctifie it from Even to Even, and therefore servile work herein.

Thesis 91.

91.

Imagine (as some do) That the ordinary Sabbath began at other time, because here God makes a new Command, that from Even to Even, in opposition to the other Sabbaths being; and that otherwise it had been enough to say, *You shall celebrate this day as a Sabbath*: one may from the same and imagine, that in other Sabbaths they might do any worke, because here also they are forbidden it; for it be as well said, that otherwise it had bin enough to say, *You shall sanctifie this day as you do other Sabbaths*: herefore is no new institution of time from the beginning of the Sabbath, but of a new Ordinance, together with the institution of time according to common and ordinary action: and the Lord expresseth from Even to Even (which is up a naturall day) lest mans heart (which is loony of duties of Humiliation) should interpret it of an artificiall day; to prevent which mistake the Lord had reason to set the distinct bounds of it from Even to

Thesis 92.

92.

Can this Evening be fairly interpreted of the former before Sun-set, as taking in that also; for this Evening begin at the Evening of the ninth day, *verse 32.* which evening of the ninth day is not the Evening of that day at two or three of the clock, (for the tenth day onely led the day of Atonement, *verse 27.* and therefore of the ninth day is no part of the Atonement day) but *him* well expounds it, at the Evening of the ninth day, *qua nonus dies desinit*, at that nick of time, which is the *terminus* of the end of the ninth day and beginning

Vid. Jun. in loc.

ning of the tenth, you shall then celebrate your Sabbath which curious exactnesse of the Lord, is partly to express his zeal for the full and plenary observation of the that he may not lose a moments time of honour, as also shew what care they should have of holding out from first point, to the last period of that Sabbath.

Thesis 93.

93.

And therefore it is a groundlesse deduction from Text, to make this day to be of extraordinary length for an unfit measure for our ordinary Sabbath. And that there was a Ceremony in beginning this day at is but *gratis dictum*, and can never be made good, unless it be by such fetches of wit which can mould the plain History into the image of a goodly Allegory, a most indudent course of arguing, in *Austins* judgement, and in time.

August. Ep. 48.

Thesis 94.

94.

If the Sabbath do not begin at Evening, why did *Nehemiah* (an exemplary Magistrate) command the Gate be shut, when the Gates of *Jerusalem* began to be dark before the Sabbath? *Nehem. 13. 19.* was it not lest the bath should be prophaned that night, by bringing in wares and burdens thorow the Gates, as well as in ensuing day? is it not expressly said, that he set his sentinels at these Gates that there might be no burden brought upon the Sabbath day? is it not expressly said, that he commanded the Levites to keep the Gates to sanctifie the Sabbath *verse 19, 22.* Now if this evening was no part of the Sabbath, how could they then be said to sanctifie the Sabbath thereby?

Thesis 95.

95.

To imagine that *Nehemiah* did this to prevent the prophaning of the Sabbath day after, is as if a man should his doors at noon against such Theeves as he knows not come to hurt him untill mid-night be past. It were weakness in a Magistrate to take away any considerable part of the week which God allows for labour, to prevent that evil on the Sabbath which he knows he is full

ple to prevent at the approach of the day it self :
Nehemiah might easily have shut the Gates in the Mor-
 ning if the Sabbath had not begun before ; and might
 have done it, than to cut so large a Thong out of
 the week time to prevent such defilement of the Sabbath

Thesis 96.

therefore the Gates of *Jerusalem* begin to be dark ;
Nehemiah renders the words, *quum abumbrarentur porta*, i.
 they were shaddowed by the descent of the Sun be-
 hind the mountains which compassed *Jerusalem* and so did
 the shadow of darknes upon the Gates of the City, some-
 what more than in other places lesse mountainous ;
 the shadow being no part of the dark night, is truly said to
 be, or (as the Hebrew is) before the face or look-
 ing of the Sabbath ; for although the Sabbath be said
 to begin at Sun-set, yet it is to be understood not of the set-
 ting of the body of the Sun visibly, but of the light of the
 day when darknesse begins to be predominant over the
 day and men are forced to forsake their work : now just
 at this *Nehemiah* shut the Gates, at the common term
 of the six dayes labour, and the Seventh dayes
 rest, therefore 'tis a weak objection which some make,
 that this Evening was not part of the Sabbath, be-
 cause the Gates are said to be shut before the Sabbath.

96

Thesis 97.

did the women who prepared spices for our Saviors
 at they rested the Sabbath, which is evident to be
 in the Evening ; and this they did not superstitiously (as
 some say) but according to the Commandment, *Luk. 23. 53,*
16. If therefore these women began to rest accord-
 ing to the Commandment of God, upon the Evening, then
 the Evening by the same Commandment is the beginning
 of the only Rest of the Sabbath. It is not onely the Com-
 mandment of God, that one day in seven be sanctified, but
 that it be sanctified from even to even.

97.

Thesis 98.

that they began to rest in the Evening, is evi-
 dent from the words of *Scripture* now on this point

The Beginning of the Sabbath.

dent from these considerations :

1. That our Saviour dyed the ninth hour, *Luk. 24. 46.* which was about three of the clock in the afternoon. A little after, this *Joseph* begs his body and takes it, because it was *μετασabbator*, or preparation for the Sabbath, *Mark 15. 42.* in which preparation its said the Sabbath did *εξαγαγον*, draw on, shine forth, *Luk. 24. 46.* now this shining or breaking forth of the Sabbath be meant of the day-light morning shining forth ; for meere dream to think, that *Joseph* should be so long in doing so little work, from Saturday in the afternoon till the next morning light, onely in taking of Christ the Crosse, wrapping him in Linnen, and laying him in his own Sepulchre, which was not far off, but neerer also. *John 19. 42.* The shining forth of the Sabbath altho the women from proceeding to annoint Christs Body, after they had brought their spices ; and therefore if the shining forth of the Sabbath had been the morning after, they might certainly have had sufficient time to do that in ; the shining forth therefore of the Sabbath was in the latter evening in which the Sabbath began ; and it shine forth by a metaphor, because it did then first or draw on ; or, as *Piscator* and sundry others thinke, cause about that time the stars in Heaven, and the Candles in houses began to shine forth ; which was then when darknesse is predominant, which is the shining of the Sabbath at evening time.

2. If that evening had not begun the Sabbath, would not the women (who wanted neither conscience or se-
fection, nor opportunity) annoint his body that evening, but defer it untill the night after ? what could stir them herein, but only the conscience of the Commandment which began the Sabbath that evening.

3. Either the Sabbath must begin this evening, or did not rest the Sabbath according to the Commandment, for if they began to keep the Sabbath at morning, then if they rested according to the Commandment, they must keep it untill the morning-light after ; but it is manifest that they were stirring, and in preparing the spices long before that, even in the dark night before light did appear, as hath been formerly shewn.

Thesis 99.

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The beginning of the dark evening after the Sabbath, but staid so long a time after till the dark morning, not be certainly determined; perhaps they thought it able to a rule of God and prudence, to take some sleep first, before they went about the said work; he think the morning more fit for it than the dark before, when their sorrowfull hearts and spent sight need mercy to be shewn them, by taking their while first. They might also possibly think it offensive to others presently to run to the embalming of the soon as ever the Sabbath was ended, and therefore till the dark morning, when usually every one preparing and stirring toward their weekly work.

Thesis 100.

Lord Christ could not lie three dayes in the grave; Sabbath did not begin at evening; and for any to say that the dark morning wherein he arose was part of the first day, and did belong thereunto, is not onely to show their own principles, who begin the Sabbath at the beginning of day-light morning, but they also make the ending of the Sabbath to be wholly uncertain; for we tell at what time of this dark morning our Saviour rose?

100.

Thesis 101.

But, there are some parts of the habitable world, as, and those Northern Countries; wherein for a month's time the sun is never out of sight; now although they have no dark evening at this time, yet doubtless they know how to measure their naturall dayes by the motion of the sun; if therefore they observe that time to be equivalent to our dark evenings, and sanctifie to the space of a day, as 'tis measured by the circling sun about them, they may then be said to sanctifie the time from even to even, if they do that which is equivo- cally thereunto; they that know the East, West, South, North, do certainly know when that which is equivo- cally evening begins, which if they could not do, yet God would accept their will for the deed in such

101.

Thesis 102:

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If therefore the Sabbath began at evening from
time in innocency till *Nehemiahs* time, and from *Neh-*
time till Christs time, why should any think but that
the Jewish Sabbath the last day of the week doth
there the Christian Sabbath the first day of the wee-
kins? unlesse any can imagine some Type in the
ning of the Sabbath at evening; which must chan-
beginning of the day, as the Type affixed did chang-
day: or can give demonstrative reasons that the
Christs Resurrection must of necessity begin the Ch-
Sabbath, which for ought I see cannot be done.
therefore it is a groundlesse assertion, that the rea-
the change of the day are the same for the change of the
ning of it; and that the chief of the reasons for the ex-
may be as well applyed against the change of the day it
of the time of it: But sufficient hath bin said of this.
only adde this, that there is no truth of Christs, but
narrow search into it, hath some secret knots and d-
ries, and so hath this about the beginning of the Sa-
'tis therefore humility and self-denyall to follow ou-
rest light in the simplicity of our hearts, and to wait
the Throne of Grace with many tears for more cle-
coveries untill all knots be unlooked.

FINIS.

THE
SANCTIFICATION
OF THE
SABBATH

WHEREIN
The true Rest of the Day,
together with the right manner
of Sanctifying of the Day,
are briefly opened.

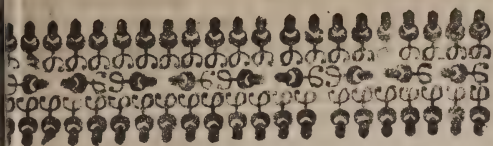
BY
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The Fourth Part.

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The General CONTENT
upon the *Sanctification*
of the *Sabbath*.

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THE SANCTIFICATION OF THE SABBATH.

Thesis 1.

The word Sabbath properly signifies, not common, but sacred or *holy Rest*. The Lord therefore enjoynes this Rest from labour upon this day, not so much for the Rest sake, but because it is a *Medium* or means of that holiness which God requires upon this day; otherwise the Sabbath of idleness, not of holiness; our cattell can rest common rest from labour as well as we; and therefore mans sin and shame, if he improve the day no better than the beasts that perish.

1.

Thesis 2.

As the rest of the Day is for the holiness of it, so the labour of the Week for this holy rest; that as the whole labour of our lives is for our rest with Christ even, so also of these six dayes of every week for the holy

2.

holy Rest of the Sabbath, the twilight and dawn of Heaven. For the eighth Commandement, which we have not have us steal, commands us therefore to labour for our Families and comforts in all the seasons of life. This fourth command therefore, which not onely prohibits but commands us to labour six daies, must have as much respect in commanding us to labour, and a higher respect which cannot be any thing else but with respect to the Sabbath; that as we are to watch unto prayer, so we are to work unto the Sabbath, or so work all the day, that we may meet with God, and sanctifie the Sabbath day.

Thesis 3.

3.

As therefore the holiness of the Sabbath is moral, because it is the end of the day; so is the Rest of the Sabbath (the immediate means to that end) morall also. Therefore what ever holy duties the Lord required of Jews, which were not ceremoniall, the same duties requires of us upon this day; so what ever Rest he required of them for this end, he exacts of all Christians also.

Thesis 4.

4.

Those that make the Sabbath ceremoniall, imagine a stricter Rest imposed upon the Jews than Christians are now bound unto; because they place the ceremoniall of the Sabbath in the strict Rest of it; but we are bound to the same Rest for substance of it; and the ground of a stricter rest than we are bound unto, will be founde empty, if well pondered.

Thesis 5.

5.

For though it be said that the Jews might not bake or seeth meat upon this day, *Exod. 16. 23.* no nor make fire upon it, *Ex. 35. 3.* no nor gather sticks upon it without Death. *Numb. 15. 30* (all which things Christians now may lawfully do) yet none of these places will convince that for which they are alleged.

Thesis 6.

6.

For first it is not said, *Exod. 16. 23.* bake and seeth to day which may serve you next day: but, that we

ns (*viz.* which is not sod nor baked) lay it up untill morning, and consequently for the morrow of the day, which being thus laid up, I do not find that are forbidden to bake, or seeth that which remains the next day; but rather if they must use it the next they might then bake it or seeth it that day also, as did that of the sixth day, and without which they not have the comfortable use of it upon the Sabbath indeed it was as lawfull to grind and beat the in Mills and Morters, mentioned, *Numb.* 11. 8. this day; as now to thrash and grind Corn this day; meal therefore which did remain, is not forbidden to be baked or sod upon this day: nor would Gods speciall miraculous providence appear in preserving it from stinking, if there had been any baking of it the day before, and not rather upon the Sabbath Day.

Thesis 7.

though also they were forbidden to kindle fire upon the day, *Exod.* 35. 3. in respect of some use, yet they are forbidden so to do in respect of any use whatsoever. There was fire kindled for the Sabbath sacrifices, and would have been a breach of the rule of mercy, not to kindle a fire for the sick and weak in the wilderness. *Ne-* also a man most strict and zealous for the Sabbath, had such provision made every day as could not be eaten without some fire upon the Sabbath day, *Exod.* 16. 18. and the Sabbath not being a fast but a feast of some times as well as these, hence its not unsuitable to have comfortable provisions made ready, provided that the dressing of meat be not an ordinary hindrance to publick or privat duties of holiness upon this day, *Exod.* 12. 16. this kindling of the fire here forbidden must therefore be understood in respect of the scope and place, *viz.* not to kindle a fire for any servile work, or in respect of this particular use of it, *viz.* to furnish the building of the Sanctuary and Tabernacle, made mention of in this Chapter: for its said, whosoever shall do any servile work therein, (i. any servile work which is more proper for the week time) shall be put to death, *verse* 10. there is therefore either no dependance of these words upon the third *verse* with those in the second, or else we must understand it of kindling fires restrictively, for any servile work, which is there forbidden not only the Jews, but also the Gentiles also.

Thesis

Thesis 8.

8.

The man that gathered sticks on the Sabbath, *Nun* 30. was put to death; what, for gathering of sticks or why then did not the just God put them to death were the first offenders (and therefore most fit to be examples) who went out to gather Manna upon this *Exod.* 16. This gathering of sticks therefore, though in it self, yet seems to be aggravated by presumption; that the man did presumptuously break the Sabbath, therefore its generally observed, that this very example follows the Law of punishing a presumptuous transgressor with death in this very Chapter: and though it be that they found a man gathering sticks, as if it were done secretly, and not presumptuously, yet we know that presumptuous sins may be committed secretly as well as openly, though they are not in so high a degree presumptuous as when they are done more openly: the fear of the Lord against Sabbath-breakers, might restrain the man from doing that openly, which before God was done privately and presumptuously; and though *Moses* doubted what to do with the man, who had that capitall Law given before against Sabbath-breakers, yet they might be ignorant for a time of the full and true meaning of it, which the Lord here seems to expound, *viz.* That a Sabbath-breaking presumptuously is to be put to death: and although it be doubted whether such a Law is not too rigorous these Times, yet we do see that where the Magistrate neglects to restrain from this sin, the Lord takes the Magistrates work into his own hand, and many times cuts them off suddenly who prophane his Sabbath presumptuously and 'tis worth enquiring into, whether presumptuous Sabbath-breakers are not still to be put to Death: which I doubt not but that the Lord will either one day clearly or else discover some specialty in the application of the judicial Law, to that Polity of the *Jews*, as most fit for them, and not so universally fit for all others in Christ's Common-wealths: but this latter I yet see no proof for, nor do I expect the clearing up of the other while the temper of the Times is loose and luke-warm.

Thesis 9.

9.

Considering therefore that some work may be done

Thesis 10.

10.

Thesis II.

116

Thesis 12.

127

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also on the other side, to rub the ears of Corn, to eat meat for comfortable nourishment of man, because respect not worldly gain, are no servile works, nor unlawfull, but may be more lawfully done for the comfort of man then to lead his horse to the water this Luke 6.2.& 13.15.& 14.5. hence also such works as are done only for the preservation of the Creatures, as to a sheep out of a ditch, to quench fire in a Town, to keep Corn and Hay from the sudden inundation of Water, to keep fire in the Iron Mills, to sit at stern and guidance, and a thousand such like actions (being not properly for worldly gain) are not unlawfull; God himself not ceasing from works of preservation, when he is from those of creation: hence also such works as are works of immediat worship, but only required necessarily thereto, as killing the Sacrifices in the Temple, travelling a Sabbath daies journey to the publique assembly, being no servile works for outward gain, are not unlawfull upon this day.

2 Such worldly works, which though they be done for worldly gain or profit, yet if by a providence and foresight they might be done as well the week before, or may as well be done a week after the Sabbath, these also are servile works: for thus the Commandment expresseth it, *Six dayes thou mayst do all thy work* (meaning which can be done as well the week before and if all cannot be done, it may therefore be as well done the week after. Hence the building of the Tabernacle (which was not so much for mans profit as Gods honour) because it might be done upon the six daies reasonably enough, hence it is prohibited upon the Sabbath day, *Exod. 31*. If a man hath Corn in the field, though he may pretend that the weather is uncertain, and ready to be brought into the Barn, yet he is not to fetch it in upon the Sabbath day, because there is no eminent danger of spoil the Monday after, and then he may fetch it as well as upon that day: the like may be said concerning Seamen setting sayl upon the Sabbath day, though they be uncertain of a fair gale upon the day after; Yet we must trust Gods providence, who almost all such matters keeps us at uncertainties: hence also the sweeping of the house ought not to be done now, but may as well be done the day before: so also to buy things at shops, or to wash clothes; if they may be done the week before or after, they must not be done upon the

hence on the other side works of necessity, which
 or be so conveniently done the day before or after,
 not unlawful upon this day, as to flie in persecution,
 catch the City, to fight with the enemy, *Math. 24. 24.*
vs 1. 2. Hence also works of necessity, not only for
 preservation of life, but also for comfort and comeliness of
 are not unlawfull: for tis a grosse mistake to think
 works only of absolute necessity are allowed onely
 on this day: for to lead an Ox to water, which in
 strictest times was not disallowed of, is not of absolute
 necessity; for it may live more than a day without it:
 its necessary for the comfort of the life of the beast:
 much more is allowed to the comfort of the
 of man? the Disciples possibly might have lived longer
 the Sabbath without rubbing Corn eares, and men
 live on Sabbath daies generally without warm meat,
 they may fast perhaps all that day; yet it is not un-
 full to eat such meat, because its necessary for the com-
 of life. Hence also to put on comely garments, to wash
 hands and face, and many such things as are necessary for
 comeliness as well as the comfort of life, are not un-
 full now: there is sometime an inevitable necessity
 Gods providence, and sometime a contracted necessity
 through want of care and foresight; in this case the work
 sometime be done, provided that our neglect before-
 be repented of: in a word, he that shall conscien-
 tly endeavour that no more work be done on the Sab-
 than what must be done for the ends mentioned, that
 he may have nothing else to doe but to be with God
 that day, shall have much peace to his own conscience
 in, against Satans clamours: hence lastly, not onely
 ward servile work, but servile thoughts, affections, and
 es, are to be cast off this day from the sight of God, as
 ers are from the eyes of men; servile thoughts and af-
 fectiions being as much against the fourth Commande-
 nt as unchast and filthy thoughts against the seventh.

Thesis 13. That we are to abstain from all servile work, not so
 much in regard of the bare abstinence from work, but that
 doing no work of our own to mind or do, we might be
 wholly taken up with Gods work, being wholly taken off
 from our own, that he may speak with us, and reveal
 himself more fully and familiarly to us (as friends do
 when they get alone) having called and carried us out
 of the noise and crowd of all worldly occasions and things.

Thesis

Thesis 14.

14.

Holy rest therefore being for holy work, it may not be mis to enquire what this work is, and wherein it consists for which end I shall not instance in any the particular verall duties in publike and private, of holiness and mer because this is to be found in all who write upon the subject: I shall onely speak of that kind of holiness which the Lord requires in all publick & private duties, and run thorow them, and as it were animate them; and truth to find out this, and observe this, is one of the greatest difficulties (but yet the greatest excellency) of a Christian life. It consists therefore in these five things.

Thesis 15.

15.

The first; The Holiness upon this day ought to be mediate: I do not mean without the use of publick or private means, but in respect of worldly things: for we are commanded to be holy in all manner of conversation the week in our worldly affairs, *1 Pet. 1. 17.* Holiness is to be writ upon our cups and pots, and horse-bridles, ploughs, & sickles, *Zach. 14. 20, 21.* but this holiness is not immediate; we enjoy God by and in the creature, and our weekly occasions and providences: but do we think that there is no more holiness required upon the Sabbath verily every day then should be our Christian Sabbath which is most false; and therefore some more immediate holiness is required now on this day which is not then required of us every week day; and what can this be, drawing neer to God this day more immediately, and neer as mortall man can do, and casting aside the world and getting out of it, and so to be neer God in Prayer, hearing the Word, in Meditation, &c? *Psal. 95. 5, 6.* were possible to be with & enjoy Christ in Heaven when there are no means, we should this day long for it, prize it; but because this cannot yet be, and that the Lord comes down from Heaven to us in his ordinances, & thereby makes himself as neer to us as he can in this frail life, hence we are not only to draw neer to Ordinances, but God and Christ in them, upon this day, and so to be as near them with greatest immediateness that we can, *Psal. 122. 2.* *Psal. 63. 1, 2, 3.* Adam did enjoy God in his calling, week day, but this was not so immediate as he was to be upon the Sabbath day.

Thesis 16.

16

The second is, this holiness ought not only to be immediate, but also special, and in our endeavors after the highest degree, and with the greatest intention of holiness: for we are bound every day to be holy in more immediate & approaches to God some time or other of the day; but we are called to be more specially holy, because both the day and our selves are now set apart for it in a more special manner: we are to love, fear, delight in God, and to him, and muse on him every day, but now in a more special manner all these are to be done; the Sabbath is not only called holy, but *holiness to the Lord*, *Exod. 31. 15.* which shews, that the day is exceeding holy, and suitably affections and hearts ought therefore so to be: the Sacrifice on this day was to be doubled; *Num. 28. 9.* the Lord would have double honour from us this day: that as in the week time we are sinfully drowned in the cares of this world, and affections thereto: so upon every Sabbath we should be in a holy manner drowned in the cares and delights and affections of the things of God; and hence we are commanded to call the Sabbath our delight, and not think our own thoughts, or do our own works this day, *58. 13.* David said *Psal. 43. 4.* that he would go to the house of God (the place of publick Worship) to God his Father, to see his exceeding joy: so are we not only to draw near to God in them as our exceeding joy, our exceeding fear, &c. especially upon this day; there arise any week but we contract joy from our worldly occasions, and by touching worldly things; and we suffer thereby to decay and lose much ground by temptations here; now the Lord pitying us, and giving us a Sabbath of recovery, what should we do now but return, recover, and renew our strength, and like the Eagle cast our bills, and stand before our God and King this day of State and Roy-Majesty, when all his Saints compass his Throne & presence, with our most beautiful Garments, mourning, especially that we fall so farre short of Sabbaths acts and services? we should not content our selves with working-day holiness, joyes, fears, hopes, prayers, praises: but Sabbath-joyes, fears, praises, must be now our ornaments, and all within us must be raised up to a higher strain: that as God gives

gives us this day, speciall grace, means of grace, season of grace, speciall occasions of grace, by reviewing all our experiences the week past, so there is good reason that the Lord should be honoured with speciall holiness this day.

Thesis 17.

17.

The third is; This holiness ought to be not only immediate and speciall, but constant and continued, whole day together. For upon every day of the week we are to take some time for converse with God; but worldly occasions soon call us off, and that lawfully; Sabbath holiness must be constant and continued all day; if the Lord was so strict that he would not for moments honor in a ceremoniall day of rest, *Levit. 32.* what shall we think the Lord expects upon this which is morall? the Lord would not be honoured day onely by fits and flakes, and sudden pangs, which passe away as the early dew; but as tis in the Psalm the Sabbath, *Its good to sing of his loving kindness in morning, and of his faithfulness every night, Psal. 92.* and though this be a wearisome thing to the flesh so long pent in, and although we cannot perfectly do it, its a most sweet and glorious work in it self, to think the infinite glorious God should call a poor sinfull creature to be with him and attend upon him all the day long, be ever with the Lord is best of all, but next to that, to be with him a whole day together: they that see how they are to be for ever banisht from the presence of most High, and how exceeding unworthy to come into his cannot but infinitely and excessively prize that love of his Christ, this day to come and enter into his rest, lie in his very bosom, all the day long, and as a most loving friend loth to part with them, till needs must, and that day is done.

Thesis. 18.

18

The fourth is, This holiness ought not onely to be immediate, speciall and constant, but all these holy duties are thus to be performed of us as that hereby we may enter into Rest; so as that our soules may finde and feel the sweet of the true Rest of the Sabbath; and therefore must be a sweet and quieting holiness also: for the Sabbath

only called a Sabbath of Rest in respect of our ex-
tion from bodily labour, but because it is so to be
fied, as that on this day we enter into Rest, or such
tion of God, as gives rest to our sou's; otherwise we
sanctifie a Sabbath aright, because we then fall
of this which is the main end thereof, untill we
so to seek God as that we find him, and so finde
s that we feel Rest in him, in drawing near to him
anding before him: that as God after his six daies
did Rest and was refreshed in the fruition of him-
o should we after our six daies labour also be re-
d in the presence of the Lord; That in case we want
upon the Sabbath, yet he may be in lieu of them
s; and in case we have them and finde but little by
conveyed to us, yet that by that little we may be
d on the wings of faith beyond all means unto that
which upon this daie we may find in his bosom: that
rist after his labours entred into his Rest. *Heb. 4.*
ought to labour after the same Sabbathism beguni
n earth, but perfected in Heaven; that after all the
steps we tread, and sinnes and sorrows we finde
week, yet when the Sabbath comes we may say,
unto thy Rest oh my soul. The end of all labour
so the end of all our bodily and spirituall labour,
er on the week-daies or Sabbath day, it should be
st: and we should never think that we have reach-
end of the day untill we Tast the Rest of the Day:
his Rest a Meteor in the Ayre, and a thing only
isht for, but can never be found; but assuredly
ho are wearied with their sinnes in the week
nts on the Sabbath, and feel a need of rest and re-
g, shall certainly have the blessing, *viz.* the Rest
e seasons of refreshing and rest, and the comforts of
ly Ghost filling their hearts this day. *Isa. 50. 2, 3,*
56. 5, 6, 7, 8. Isa. 58. 13, 14. Psal. 36. 7, 8. Not
of our holiness which is spotted at the best, but
of our great high Priest's holiness, who hath it
upon his fore-head, to take away the iniquity of
noly Offerings: *Ex. 28. 36, 38.* and who hath gar-
f grace, and bloud to cover us, and to present us
e before the face of that God whom we seek and
ith much weaknesse, and whom at last we shall
hen our short daies work here is done, and our
oked-for Sabbath of glory shall begin to dawn.

Thesis 19.

19

Now when the Lord hath inclined us thus, to re-sanctifie his Sabbath, what should the last act of our linefs be but diffusive and communicative, viz. in our utmost that others under us, or that have relation to us, that they sanctifie the Sabbath also, according to the Lords expresse particular charge in the Commandment. *Thou, thy Sonne, thy Daughter, thy Servants, the Strangers within thy Gates?* the excellency of Christs holiness consists in making us like himself in holiness; the excellency and glory of a Christians holiness is to endeavour to be like to the Lord Christ therein: our Children, Servants, Strangers who are within our Gates, are apt to profane the Sabbath; we are therefore to improve our power over them for God, in restraining them from sinne, and constraining them (as farre as we can) to the holiness and observance of the Rest of the Sabbath; lest God impute their sinnes to us who had power (as *Eli* in the like case) to restrain them and did not; and so our Families Consciences be stained with their guilt and blood.

20

Thesis 20.

And if Superiours in Families are to see their power preserved unsupported from such provoking evils, we think but that the same bond lies upon Superiours in Families, who are the Fathers of those great Cities, whose subjects also are within their Gates, and who have power of their Jurisdictions: the Civill Magistrate, though he hath no power to impose new Lawes upon the Sciences of his subjects, yet he is bound to see that the Lawes of God be kept by all his Subjects; providing ways, that herein he walk according to the Law and Rule of God, viz. that 1. Ignorant Consciences in such weighty and momentous matters be first instructed. 2. Debauched Consciences have sufficient means of being reformed. 3. Bold and audacious Consciences be first forewarned. Hence it is, that though he hath no power to make new Lawes, and to impose the observation of them upon the Consciences of his subjects, (because these are his Lawes) yet he may and should see that the Sabbath (the Lords holy Day) that this be observed, because he doth but see to the execution of Gods Commandment.

The Sanctification of the Sabbath.

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1. By what Rule did *Nehemiah* not onely forbid the
 h of the Sabbath, but did also threaten bodily punish-
 upon the men of *Tyre*? (although they were Hea-
 yet were they at this time within the Gates & com-
 his Jurisdiction: *Nehem.* 13. 21.) certainly he thought
 f bound in conscience to see that the Sabbath should
 profaned by any that were within his Gates, ac-
 g to this fourth Commandement. If Kings and
 s and civill Magistrates have nothing to do in mat-
 the first Table (and consequently must give any
 berty to Prophane the Sabbath that pretends Con-
) why then doth *Jeremy* call upon Princes to see
 be not profaned, with promise of having their
 s and Kingdoms preserved from wrath if thus they
 d with threatening the burning up and consuming
 and Kingdom if this they do not? *Jeremy* 17 19.
 If civill Magistrates have nothing to do herein,
 en have nothing to do to preserve their Crowns,
 nes, Septers, Subjects, from fire and blood, and
 ine: *Nehemiah* was no Type of Christ, nor were
 gs of *Israel* bound to see the Sabbath kept as Types
 t, but as nursing Fathers of the Common-Wealth,
 use thir own subjects were within their Gates,
 er their power; and therefore according to this
 ule of the Commandement they were bound not
 keep it themselves, but to see that all others did
 'Tis true, civill Magistrates may abuse their
 judge amisse, and think that to be the command
 which is not; but we must not therefore take a-
 r power from them, because they may pervert it
 e it; we must not deny that power they have for
 cause they may pervert it and turn the edge of
 God: for if upon this ground the Magistrate hath
 over his subjects in matters of the first Table; he
 e also all his feathers pull'd from him, and all
 r taken from him in matters of the second Table;
 ow that he may work strange changes there,
 ert Justice, and Judgment exceedingly: we must
 their power, because they may turn it awry,
 Gods Church and people by it, but (as the A-
 ports, *1. Tim.* 2. 1, 2.) to pray for them the
 t under them we may live a peaceable life in all
 e and honesty: its a thousand times better to
 ecution for Righteousness sake and for a good
 V 2 Conscience

Conscience, than to desire and plead for toleration. Consciences, that so (by this cowardly device and warm principle) our own may be untoucht: it was never heard of untill now of late that any of Gods Prophets, Apostles, Martyrs, faithfull witnesses, &c. that they ever pleaded for Liberty in error, but only for the Truth which they preacht and prayd for, and suffered for the death; and their sufferings for the Truth with Patience, Faith, Constancy, have done more good. The way of universall toleration is like to do, which was purposely invented to avoid trouble. Truth hath been spread by opposition and persecution; but error by the Child of Satan hath fled, by a zealous resisting of it.

Sick and weak men are to be tender'd much, but mad and Frantick men are in best case when they are well fettered and bound: a weak Conscience is to be tolerated, an humble Conscience tolerated; error and weakness not wickednesse are with all gentleness to be handled; the liberty given in the reign of Episcopall Sports and Pastimes, and May-games upon the Sabbath day, was once loathsome to all honest minds; but to allow a greater liberty, to Buy, Sell, Plow, Thrash, Sport upon the Sabbath day, to all those who pretend Conscience, or rather, that they have no Conscience of one day more than another, is to build Babel again, and to lay foundations of sin to the Land; for God will certainly revenge the transgressions of his Sabbaths: if God be troubled in his Revenge, wonder if he disturbs our peace: some of the Anabaptists think that the Lord brought the flood of Waters upon the Sabbath day, as they gather from Gen. 7. 10. because they were grown to be great profaners of the Sabbath: we know that *Prague* was taken upon this day. The Torment of their sinne, began all their sorrows which are continued to this day, to the amazement of the World: the time comes that the Lords precious Sabbaths daies of Gods Churches Rest, then shall come in the Churches peace, *Psal.* 102. 13, 14. The free gift of Christ must first begin herein with us, that we may find at last that Rest which this evill World is not able to see, unlesse it speedily love his Law more, and his Sabbaths better.

could therefore desire to conclude this doctrine of Sabbath with teares, and I wish it might be matter of lamentation to the mourners in *Sion*, every one to behold the universall prophanation of these precious times and seasons of refreshing, toward which, though the abounding of iniquity, the love of many who seemed zealous for them, is now grown cold: the one might have suffered poor, worthless, sorrowfull to have worne and wasted out all his daies in this wearinesse, grief, and labour, and to have filled his with nothing else but work, and minding of his things, and bearing his own necessary cumbers and pains here, and never have allowed him a day of rest when he came up to Heaven at the end of his life; and what he had done would have been infinite mercy and though he had made him grind the Mill only of his occasions, and feel the whip and the lash onely of his daily griefs and labours, untill dark night came; but for the over-flowing and abundant love of a blessed Father that it cannot contain it self (as it were) so long as he is from speciall fellowship with his people here in a corrupt land, and in an evill world, and therefore will give some speciall times of speciall fellowship and sweetly embracings; and this time must not be a moment, an hour, a little, and then away again; but a day, that there may be time enough to have their love in each others become before they part; this must not be merely occasionall at humane liberty, and when it is convenient, lest it be too seldome, and so strangeness between them; but the Lord (who exceeds and loves the poor man in love) therefore to make all sure he sets apart such a day, and appoints the time, and how to spend it, not merely out of love, that weary man may enjoy his love of God, his love, his Heaven, as much and as often as he may be here, in this life, untill he come up to glory, to see the face of God; and that because man cannot here enjoy the fullness of glory, he might therefore foretaste them in the love of grace; and is this the requitall, and all the thanks that he can give for his heart-breaking love? to turn back sweetly to the love and fellowship, and love of God in them, to spend away these daies with scorn and contempt, to smoke away with prophannesse and mad mirth, to dream away with vanity, to drink, to swear, to ryot, to whore, to play, to card, to dice, to put on their best apparel

that they may dishonour God with greater pomp
bravery, to talk of the World, to be later up than
than any other day of the week; when their
Irons are in the fire, and yet to sleep Sermon, or
the Ministry, if it comes home to their consciences;
Tales; and break Jests at home, or (at best) to
Foren or Domesticali news only to pass away the
rather than to see God in his Works and warm
hearts thereby; to think God hath good measure
him, if they attend on him in the Fore-noon, altho
the After-noon be given to the Devill, or sleep, or v
or foolish pastimes; to draw neer to God in their be
when their thoughts, and hearts, and affections, are
a hunting or raving after the World the Lord k
where, but far enough off from him: do you thus re
the Lord for this great love, oh foolish people an
wise? do you thus make the daies of your rest and
the daies of the Lords sorrow and trouble? do you
weary the Lord when he gives rest unto you? was
ever such mercy shewn, or can there be ever any g
love upon Earth, than for the Lord to call to a w
finfull Creature, which deserves to be banisht fro
out of his presence, to come unto him; enter in
Rest, take his fill of love, and refresh it self in his b
in a speciall manner all this day? And therefore can
be a greater sinne above ground committed out o
than thus to sinne against this love? I do not thin
the single breach of the Sabbath (as to sport and fe
ordinatly) is as great a sinne as to murder a man (s
some have cast out to the reproach of some zealo
the observation of the Sabbath day, truly the Lord kn
for I believe their milk sod over, if thus they said;
speak of the Sabbath under this notion and respect
as herein Gods great love appears to weary, sinfull
less man, as a day wherein all the treasures of hi
rich and precious Love are set open; and in this re
ler any man tell me what greater sin he can imagin
finnes against the greatest Love? The same finnes
are committed upon other daies in the week are the
voking finnes; but to commit these finnes upon the
bath Day, is to double the evill of them: Drinking
Swearing, and Rioting, and vain Talking, &c. a
on the week-day, but they are now but single sinne
these and such like finnes on the Sabbath Day are c

, because they are now not only finnes against command, but also against Gods Sabbaths too, which much aggravates them; and yet men mourn not for their finnes; had the Lord never made known his Sabbath to his Churches and People in these daies, they then have had some excuse for their finnes; but to prophane them since God hath made them known to us; especially the English Nation and People to whom the Lord hath shined out of Heaven greater light and glory in this point of the Sabbath, than in any other places and Churches in the World, what can they have to say for themselves, with what Figure will they hide this nakedness before the Tribunal of God?

The Lord might have hid his Sabbaths from us, and from another People that would have been more full for them, and glad of them than we have been; yet he hath been loath to leave us; and do we thus requite the Lord? surely he hath no need of the best of our attendance upon him upon these daies; it is his pity, which seeing us wearied with sorrows, and casting our selves in our finnes, makes him call us back to weekly rest in his bosom, who might have let us alone to redouble our hearts in our own folly and madness these days; and do we thus requite the Lord? Certainly the time will come wherein we shall think (as once Jerusalem did in the daies of her affliction) of all our pleasures we once had in the daies of our prosperity; only men shall one day mourn for the losse of all precious time, who mispend it now, and (above all) for the losse of their precious pleasant Sabbath season of refreshing, which once they had given them to rest and peace in; when the smoke of their torment shall everlasting burning shall ascend for ever and ever, then they shall have no rest day nor night: you shall remember and think then with tears trickling down your cheeks, of the Sabbaths, the pleasant Sabbaths that you had, and shall never see one of those daies of peace of man more: you shall mourn then to see your selves as farre off, and thousand thousands at rest, where you also might have been as well as they if you had not despised the rest of God here in the bosome of his Sabbaths.

You shall then mourn and wring your hands, tear your hair, and stamp, and grow mad, and weep to think that if you had had a heart to have that very time of the Sabbath in seeking God, in drawing near to God, in resting in God, which you dispense with idle Talk, and Idleness; in Rioting and wantonness, in Sports and Foolishness upon this day, you had then been in Gods Eternall Rest in Heaven, and for ever blessed in God. Its said, *Jerusalem* remembered in the day of affliction all her pleasant things, when the Enemies mock at her Sabbaths; and so will you remember in sad hearts the loss of all your precious seasons of grace, especially then, when the Devils, and Heathens, and damned Out-casts who never had the mercy to enjoy the Sabbath shall mock at thee for the loss of thy Sabbaths. Yet I cannot think that any men that ever tasted any sweetness in Christ or his Sabbath, and felt the unknown refreshment of this sweet Rest, but that they will mourn for their afflictions to them, and unfruitfull spending of them, before they die; otherwise never go about to blear mens eyes with discourse, and Investive, and Disputes against the Sabbath, or with carnall Excuses for your licentious spending of the Sabbath; for doubtless you tast nor, and therefore know not what they are; and you will one day be found out, such as speak evill of the things you know not. *Ye despisers and wonder, and perish*; is the infinite Majesty and glory of God so vile in your eyes, that you doubt to think him worthy of speciall attendance one day in a week? doth he call you now to Rest in his Bosom, and will you now kick his Bowels, despise this Love, and turn from his face? doth he call upon you to spend this day in holiness, and will you spend it in Mirth, and Sports, and Pastimes, and in all manner of licentiousness? Hast thou wearied God with thine iniquities, and thy self in thy iniquities all the week long (for which God might justly cut thee off from seeing any more Sabbath) and doth Lord Jesus (instead of recompensing thee thus) call thee back again to your resting place? and will you now weary the Lord again, that he cannot have rest or quietness you one day in a Week? Oh that we could mourn for these things: And yet walk abroad the face of the whole earth at this day, and then say where shall we finde almost Gods Sabbaths exactly kept? viz. with no preparation for them, delight in them, with wonder

thankfullnesse to God after the enjoyment of them? The world knowes to whom the barbarous Turks do ascribe their Fridays, the Jewes also how they sanctifie their Saturdayes, to the Lord *Jehovah* indeed, but not to the Lord their God. What account the Papists make of the Sabbaths, not only their writings (which teele with all other Holy-dayes) but also their loose behaviour in sports & revellings upon this day bear sufficient witness: and oh that we had no cause to wash off this filth with our tears from the beautifull and pleasant face of glorious grace and peace, which once shined in German Churches, by whose Graves we may stand and weep and say, this is your misery for this your prodigious sin. *Scotland* knowes best her own integrity, her lights have been burning and shining long in their darkness in this particular: But *England* hath had the honour, and worn this Garland of glory, wherewith she hath crowned it above all other Churches. But how hath that little flock of slaughter, which hath wept for it, and preached, and printed, and done and suffered for it, shamed and persecuted? who have been the scorn and shame, and reproach of men, but a company of poor wretches, for going out a few miles to hear a faithfull, able Preacher, from those idle Shepheards, who could not feed them with knowledge and understanding at home, or else would not do it through gross ignorance, or extreame idleness? And now, since she hath broken the yoke of their oppressors, and set his people at liberty to return to *Sion* and her solemn assemblies as in dayes of old, and hath given to them the deliverance of their hearts, that they may now be as holy on the Sabbath as they will, without any to reproach them, at least to countenance such reproaches of them: now I say, will not one would think the precious Sabbaths (which is the joy of Gods servants in former time have brought down this generation, swimming in their tears and prayers, which many in these dayes have so much looked and longed for) that every eye should be looking up to Heaven in thankfullness for these, and that every heart should praise Gods Sabbaths with teares of joyfullnesse, and love this dear and precious friend welcom, and lie and rest in their bosome; and so I doubt not but that *England* hath many a corner full of such precious Jewels, to whom these Sabbaths are yet most precious and glorious, and

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who cannot easily forget such blessed seasons and in them, whereby (if ever the Lord did good unto them) they have been so oft refreshed, and wherein they have so oft seen God, wherein they so oft met with him, he with them; but whose heart will it not make to roar and sigh, to hear of late a company (not of ignorant boisterous persons, malignants, prelatical, and corrupt carnal men) but, of such who have many of them in former times given great hopes of some fear of God, and much love to Gods Ordinances and Sabbaths; and what (what hurt the Sabbaths Ordinances of the Lord have therein have done them, I know not, but) it will break ones heart to see what little care there is to sanctifie the Sabbath, even by them who think in their judgments that the day is of God. What poor preparation is it, either in themselves or families! what little can they profit by it, or to instruct or catechize their families, to bring them also in love with it! what secret weariness and dead-heartedness (almost wholly unlamented) remains upon them! what earthly thoughts, what liberties in speech about any worldly matter, presently after the most warning Sermon is done! that the Lord Jesus has scarce good carcases and outcasts brought him which do not but threaten more crows to pick them unless they repent: and yet this is not so sad as to see the looseness of mens judgments in this point of the Sabbath, where some think a Sabbath lawfull but not necessary (in respect of any command of God;) nay some think it superfluous to observe a weekly Sabbath, which should be every day (as they imagine;) they have allegorized Gods Sabbaths, and almost all Gods Ordinances out of the world and cast such pretended Antichristian filth and pollution upon them, that spirituall men must not now meddle with them; nay verily, all duties of the moral Law, all fruitfull obedience, and holy walking, and sanctification, graces, and humiliation, and such like, are the secret contempt of many, and the base drudgery for a Mil-horse and legal Christian, rather than for one that is of an Evangelicall frame; and herein Satan now appears with the ball at his foot, and seems to threaten in time to carry all before him, and to kick and carry Gods precious Sabbaths out of the World with him, and then farewell dear Lord Jesus with all thy sweet love and life, if Sabbaths be once taken from us by the blind and bold dispensing

The Sanctification of the Sabbath

149

of wretched men; authority as yet upholds them
ch is no small mercy) and the favour of Christs
nelle in them, and the externall brightness of the
y of them, do still remain on many, with that
th and glory, that it is not good policy for the
e of darknesse now to imploy all his forces against
ites of the Sabbath: but the time hastens wherein
ault will be great and fierce, and I much fear that
e secret contempt of these things, the Lord in
full justice will strengthen delusions about this day
eak forth and prosper; and then pray you poor
s of God and hidden ones, that *your sight may not*
the Winter, nor on the Sabbath day: but woe then to
that give suck, woe then to the high Ministry that
d have kept these gates, woe then to that loose
wanton generation rising up, who think such out-
formes and observation of daies to be too coarse
too low and mean a work for their enobled spirits
ch are now raised higher and neerer God than to
much after Sabbaths or Ordinances, graces or du-
or any such outward forms; for I doubt not, but if
all the light and glory shining in *England* concerning
Sabbaths, if yet they are not thereby become pre-
s, but that the Lord will make them so by his plagues,
s sin once get head, God will burn up the whole
ld, and make himself dreadfull to all flesh, untill he
made unto himself a holy people, and a humble
le, that shall *love the dust, and take pleasure in the*
stones of his house, and love the place where his honor
is, and long for the time wherein his presence and bless-
shall appear and be poured out upon the Sabbath
It's matter of the greatest mourning, that they a-
e all other should trouble Gods rest, wherein perhaps
r souls have found so much rest, or might have done;
t in these times, wherein the Lord Jesus was coming
to give unto his house his Ordinances, and unto his
ple his Sabbaths and dayes of rest every way, that
y they above all others should offer to pull them
of his hand, tread them under foot, and here-
teach all the prophane rout in the W O R L D
doe the like, with a quiet conscience, and with-
any check, by their reasonings; that now when
d is wasting the Land, and burning down its glory, for
sins against his Sabbaths, that just at this time, more
than

than ever, they should rise up to pollute and pro-
 this day. The Lord grant his poor people to see
 last to morrow for this sin, that the Rest of the Sabbath
 be Rest to their souls, especially in this weary
 Temptation, which is shaking all things, and three
 yet greater troubles unto all flesh. The Lord Jesus
 tainly hath great blessings in his hand to pour out
 his people, in giving them better daies, and brighter
 more beautifull Sabbaths, and glorious appearance
 I fear, and therefore I desire that this unwise and
 thankfull generation may not stand in their own way.
 the Lord make quick work, and give those things
 remnant to enjoy, which others had no hearts to prize

CEE

CERTAIN
SELECT CASES
RESOLVED.

Specially, tending to the
rightordering of the heart,
that we may comfortably
Walk with God in our ge-
nerall and particular
CALLINGS.

BY

THOMAS SHEPHARD,

Sometimes of *Emmanuel College* in
Cambridge, Now Preacher of
Gods Word in *New-England*.

LONDON,

Printed for *John Rothwel*. 1655.

CERTAIN
SELECT CASES
RESOLVED

especially, tending to the
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Well with God in our
earthly and heavenly
CALLING

BY
THOMAS BURNARD,
Minister of the Gospel in
London, New Teacher of
God's Word in New-England.

LONDON
Printed for J. W. 1677.

TO THE
CHRISTIAN
READER:

[His holy Letter of that ready Scribe of Christs Mr. *Shepherd* Kingdom, is so full of Grace and Truth, that it of *New-Engl* needs no other Epistle commendatory than it self. land,

Yet seeing the Lot is unexpectedly fallen upon my pen, to give it a Supercription that it may current from hand to hand; I do heartily in the first, dedicate it to thee, thou bleeding, troubled-spirit, choice, cordiall friend, an Interpreter, one of a thousand, that doth not onely speak thy heart, but by the comfort (whom Christ hath promised to send) to thy heart. may be this paper present is sent on Ambasse from Heaven, on purpose, to set thy house in order, to untie thy bosom, to bind the strong man, and cast him out of thy doores, thy heart may be once again set at liberty, to serve the God in thy generall and particular Calling, whose gift is thy freedom. What is here sent by this Ambasse of Christ, (who is now the voice of one crying in the wilderness) to a wearie and heavy laden soul in this Island; and rather it should appear to thy judgment in the serious living, and to thy conscience in the home application thereof, from my opinion of it: Therefore I shall only add (as

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the Contents of this letter) certain select Cases, presented and resolved in the severall paragraphs thereof, and lie in order in the pages following, viz.

Page 3.

Trouble of mind in civill affairs by the secret injected religious thoughts.

Page 4.

From what Spirit such suggestions do arise.

Page 8.

How to entertain them when they crowd in.

Page 12.

Concerning the not being humbled for sinfull distractions that hinder and interrupt the spirituall performance of holy duties.

Page 16.

How a Christian may be said to be under the Covenant of works.

Page 18.

How to conceive aright of that Mystery of Mysteries blessed Persons in the Trinity.

Page 22.

The souls aptness to go to God immediatly in holy duty without taking Christ Jesus by the hand.

Page 26.

How to apply absolute promises to thy self, though they are made indefinitely without condition.

Page 38.

A notable discovery of a secret unwillingness in the soul to seek God in the strictest solemn services, before he entrencheth into them: Weariness of them, while they last; and a gladness, when they are ended.

Page 42.

A sound confutation of that Hereticall Arminian Tenet viz. That the strength of Grace is to be got rather by Argumentation, than inward Communication and fluence, arising from union with Christ.

Page 44.

The experiences of this tried servant of Christ, (who is the Pen-man hereof) how he was cured of Atheistical thoughts: whether they did wear out, or whether by the dint of Arguments they were rationally verthrowen.

whether those changes, which a child of God hath
sometimes, and those movings of the Spirit are caused
by a naturall temper, or Gods Spirit.

which select Cases, (and many more, that collate-
sue from their sides) are judiciously resolved with
perspicuity and brevity in these few sheets, by the onely
of all Controversies, the two edged sword of the
the Word of God.

humbly beseeching thee, to read over this Epistle of
to thee, with the same Spirit of love, and of a sound
which indited every line in it;

desire to leave thee at the Thron of Grace, in the armes
ist, with the Father of all Comfort; that thou maiest
the Peace of God which passeth all understanding,
crowned with joy unspeakable, and full of glory;

I subscribe my self,

Friend,

Thine in any Spirituall
furtherance of thy Faith,

WILLIAM ADDERLEY.

from Charter-house in
London, Feb. 1. 1647.

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IMPRI-

IMPRIMATU

Ioseph Caryl.

This Reverend Author hath of
Practicall peeces.

Viz.

The { Treatise of the Sabbath. }
 { Sincere Convert. }
 { Sound Beleever. }



Dear Sir,

Dare not multiply many words in acknowledging
and professing my own unfitness and insufficiency to
reeld your loving and most welcom Letter, that
atisfaction which both your Self desire, and it
deserves. Neither yet will I be so unfaithfull to you
g your expectation puts me to reply) neither
(I think) be so unserviceable to Iesus Christ,
you, and by you, beckens to me to take this
write to you, and not to neglect so fair a season,
especially it may be possible my dying Letter to you,
I depart from hence, and return to him, as not
g but our last disasters and Sea-straits (of which I
to you) may be but preparations for the executi-
his next approaching vbiage. Yet our eyes are to
, and our desires are your prayers; and at this
y endeavour shall be in respect of your self, to
open that light to you, and to prepare it to you,
at brevity I may, and with what plainenesse I
; beseeching the God and Father of our Lord Je-
sift, who must be when all failes, the wonder-
mfellor, to give you the Spirit of revelation, and
ter you have suffered a while by these outward
tions, doubts, fears, desertions, distractions, which
rter mentions, hee would make you perfect, sta-
ngthen, and settle you. And this I verily think
the unexpected, yet happy, joyfull, and most glo-
nd of them; For since I have observed and seen

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the

the lamentable ruines of the soul, and seeming g
of many men, by being rockt asleep in a quiet,
calm, easie performance of duties; without such a
ing temptations and tumults within, which it self
plains of: I say, since I have observed what a de
mud is in the bottom of such standing Pools, and w
deal of filth is in such Moats. which are inwardly at
and not emptied from vessell to vessell, next unto the
nation of the Lord lesus to a man, I have accounte
multuous heart-storms and uproars, together with
fruitfull strange effects of them, the second mercy.
I never saw that man kept from secret putrefaction
corruption, that was not usually talred with such t
tations (especially in a Christians first Appreni
which usually preserve him entire till death. And th
fore (Dear Sir) faint not, for Iesus Christ will ra
world of blessings out of your present Chaos and cor
ons. But I make hast to answer. Before your rep
my first Letter; your complaints are many.

Your first trouble is, concerning your disturbanc
civill affairs, by the secret injection of Religious thou
so that you know not how to follow the one, without
zard of grieving the Spirit, and breaking your peac
not maintaining and nourishing the same time the o
and hence being drawn to go two wayes at the same
(which you cannot well do) your heart is disquieted
your peace much interrupted.

This of yours, puts me in mind of the complaint
honest, yet plain man, to an able Minister once, wh
bemoaning his condition to him, among other mis
that was not the least: (*viz*) that he was exceed
troubled with good thoughts, so that he could not
low his place, unless very oft he did stand still and
for fear of grieving the Spirit (as he thought) and l
his season of being heard in Heaven: (for said Co
ence oft unto him) how dost thou know but this m
thy accepted time, and if thou dost not take it, it m
thou shalt never have it again? I have forgot the Min
answer, but I am sure in these complaints you go
lone: I have lately known one very able, wise,
godly, put upon the Rack in these kind of thought
him, that envying Gods peoples peace, knowes ho
change himself into an Angell of light. For it bein

I course in the time of his health, to make a diary of hourly life, and finding much benefit by it, he was conscience prest by the power and delusion of Satan, like and take the same daily survey of his life in the of his sickness, by means of which, he spent his senses, cast on fuel to fire his sickness, and had not aid of his convinced him of his erroneous conscience, adding him at that time, he had murdered his body, of conscience to save his soul, and to preserve his; and do you think these were the motions of Gods, which like those Locusts, Rev. 9. 9, 10. had false men, but had tails like Scorpions, and stings in their tails?

Our thoughts I know, are not likely to produce the effects; although you have the same efficient: and if you say your peace is hereby disturbed by ignorance, as not knowing what to do in the midst of these actions and these religious thoughts, I conceive that things are to be sadly considered of, for the cure of

How to know when such religious pious thoughts from Gods Spirit, and when from the devill transferring himself into an Angell of light, or from a well stirring conscience, yet blind. For when you they come from Gods Spirit, you are bound to obey; but when not, you are bound not to embrace simply with them. Secondly, learn how your soul is save and carry it self in Civill employments: For you see how you doe, and may honour God in following them, your spirit will not be so unquiet, if at any you embrace not the suggestions of the other.

For the first briefly, all good motions and thoughts: the Spirits motions, as may thus appear.

There be three things chiefly by which we may discern the motions, suggestions, and thoughts which come from Gods Spirit: all which concurring together in a good Spirit, or thought, or word, (not one alone) will discovery whether they are from Gods Spirit or

Two things to be considered about motions.

How to try the motions of Gods Spirit.

It be suggested for Gods ends, its from Gods Spirit, act so high as for a supernaturall end must come from a supernaturall principle, which only is Gods Spirit. Pharasaicall actions were for a double

Of ordering the thoughts

Selfish end, and hence, not from Gods Spirit, but from their own spirit.

1. To be seen of men.

2. If they did any of them abhor this, yet it is a purchase and gender in their own minds an opinion of holiness before God; and hence Christ gives the Item, in giving Almes, that they should not let their hand know what their left hand doth: for many will do good acts, lest they should by the neglect of others think them hypocrites, and so be troubled for it. Christ would have us not to take notice of what we do for such an end.

If they be animated and quickened from Gods command; for the higher measure of holiness for good ends, without a warrant from the Word, is the most fordid superstition: Christ healed the Leper, when he charged him with anger to tell no man, he (not for a good end) published the miracle of it, and this was a good motion, but it was sinfull in him, to cross to Christs command: when Christ would wash Peters feet, he had many thoughts that came into his head, concerning his own vilenesse, and Christes mercy; and had a good end and meaning in his answer, his humility crossing Christs command, the Lord resisteth against it, and him for it, that he had no part in it, if he should goe on in it.

Gods Spirit sets a man on work in due season; the duty he commanded and rightly directed, yet not done in season; it is not from Gods Spirit; Psal. 1. the righteous bring forth fruit in its season; hence Solomon speaks of words spoken in season, are as gold: and hence we read in Ecclesiastes of a time or season for every thing under the Sunne: and therefore there is a season of Gods appointing for civill things and businesse; it is not season now to be molested or perplexed in it, by the injection and evocation of thoughts which we think to proceed from the Spirit of God. I know indeed, that the Spirit of God doth enable a man to do what ever good he doth; but as it makes Nature sometimes to serve, so sinfull Nature it makes Grace into captivity, (which Paul complains of, Gal. 3.) and makes Grace to serve it. To exhort and reprove another for sinne, is from Gods Spirit that it is done

prove at an unreasonable time, its from sinfull corruption, abusing Gods grace, and making *Sampson* to it. Its from the excellency of a knife to cut well, but to my finger with it when I should be cutting of my with it, ariseth not from the end of the knife, nor the intention of him that made it: so to think of things, it is from the Spirit, I grant, but to think of in such a season that God sets you awork to mind follow other occasions, its from the enemy of Gods, and your own peace; for as it is a sinne to nourish ly thoughts when God sets you awork in spirituall ly employments, so it is (in some respects) as great to suffer your self to be distracted by spirituall ly thoughts, when God sets you on work in Civill (yet law-employments: such thoughts (I conceive) are but the of Monkish holinesse, if they divert you from your ll affairs, when the Lord calls you to follow them. he Lord never calls you to two divers employments same time, unless you make the one to be a means ther the good of the other; which such pious hts in some civill employments doe; it being no peece istian wisdom or honesty to turn round in worldly yments so long till by giddines we fall down, but et steps ever and anon to look up to heaven, and to l the face of God, to whom only therein we are to ve our selves. But yet it seems your thoughts are so m being subservient the one to the other, that you racted and molested, and your peace interrup- and your Christian course made troublefom, and an burthen, which surely can not be by the yoke of Christ; therefore you must first bring your troubles particular to this issue, either you may follow your affaires, and nourish these thoughts as helps to in your peace, and make you heavenly-minded in (and if they serve sufficiently to such an end, why u troubled with them?) or else you cannot follow omfortably in civill actions, unlessse you banish from oughs which do so miserably distract you, and hy do you fear you shall grieve i Gods Spirit, if at me time you do not give entertainment to them? easonableness of which, speaks plainly they came om the Spirits suggestions, besides their hindrance omfortably walking with God, which the employments lves can never hinder.

Of ordering the thoughts

But you will say, when is the season of nourishing thoughts?

I Answer, Entertain those thoughts as (it may be) you have done friends, who came to you at that time; have businesse with strangers, (whom you love not well as your friends,) you have desired them to stay while, untill you have done with the other, and when you have returned to your friends, and when the other hath been shut out of the doors, the other hath had welcom, and hath lodged with you all night, and you have grieved neither, but pleased both. It is in this case, Worldly employments are our strangers, they must be spoke with, Religious thoughts and Offices are our friends, these come unto us while we calls us to parley with the other, you cannot speak with both at one time, in one place, without much perplexity: take therefore this course, make much of the good thoughts, but parley not with them till your business is done with strangers; and towards evening, which is your season, set some time apart every day for meditation, then make them welcome; then consider and ponder what was suggested to you in the day time, and fix it as a very good thought to the brain, for then is your season, and after that let them sup and lodge with you all night, and keep the house with you every day. And surely, when the Lord Jesus shall see what a friend you shall make to his Spirit, and how wisely you walk therein, you will not need to fear any grieving of it, or unseasonable times: nay (I say) you will most fearfully grieve his Spirit, if you parley with the conceived suggestions of unseasonable times. *What thou doest, do it with all thine heart*, saith Solomon. Eccle. 9.

Therefore when you are to pray, confer, or meditate, do it with all your mind, & all your thoughts, and all your strength. So when God calls you to worldly employments, do them with all your mind and might, and when the season of meditation comes, take it, which glorious Ordinance of God, although many Christians use it occasionally, & against some good time, or when they have leisure meeting with them, yet to set some time apart for it in a solemn manner every day, & that in conscience, as we do in prayer generally, where is the man to be found that neglects thus? Those men that thus neglect their season of meditation,

entering into parley with Gods Spirit dayly, may be wel to grieve the Spirit, through the neglect of which Ordinance, Gods Spirit is as much grieved by professors in England, any course I know. The Lord awaken us. But I have too farre already in this first part of my answer.

or the second means, viz. how the soul is to carry it in Civil employments, that so you may not think you or better, when you listen to good thoughts as you tion.

2. Meanes

ay two things, 1. Learn to follow them out of an awespect to the eye, presence, and command of Jesus Christ; and to do what you do in Civill businesses, as the work of Christ; When you are riding, or making up ches between man and man, then think, I am now at the Work of Jesus Christ.

secondly, seeing your self thus working in worldly employments for him, you may easily apprehend that for time God calls you to them, and you attend upon the work of Jesus Christ in them, that you honour God as he, nay more, by the meanest servile worldly act, than you should have spent all that time in meditation, prayer or any other spirituall employment, to which you have no call at that time: It is noted therefore by some, of his wives mother, that when Christ had healed her of her Fever, she sat not down at Table with Christ in communion with him, which (no question) was sweet, ministred at the Table, and ran too and fro, and so served him, and acted for him, wherein she shewed more love, and gave him more honour, viz. in that mean service, and in acting for him, than in having communion with him: now if the Lord would out of his abundant goodness, set the soul in such an acting frame for him, and could do its worldly employments, as the Work of Christ, and see how greatly it honours Christ in attending on him, Oh what peace should a Christian enjoy, notwithstanding all his distractions every day! And how easily would such devout thoughts you speak of, be repell'd, darkness before the light: for the nobleness of those good thoughts you speak of presenting themselves against mean and base out-sides of Civill affaires, makes you ready to honour the one, when you are call'd to serve the other: but now, by seeing, you do the Work of Christ Jesus in them, you shall hereby see a glory in the meanest service

Of being humbled

service you perform in Civill affaires, and this will not
you cleave unto them. But I have said too much about
pelling of good thoughts, in these times, wherein
have so few, though (it may be) little enough to satisfy
you.

Quest. 2.

Your second trouble is this, (*viz.*) that your heart
kept from being humbled for sinfull distractions,
hinder and interrupt the spirituall performance of
duties, and that for two reasons: First, Because they
involuntary and accidentall. Secondly, Because they
cannot break the Covenant between God and your heart
being but infirmities.

Ans.

For the latter clause concerning breach of Covenant
together with the other, 1. I say, not only infirmities
not, but the greatest sins cannot make a breach of Co-
nant between God and the soul that is once really (or
rationally) wrapt up in the Covenant of grace. Ind-
grosse scandalous sins, nay infirmities, when they are
even way to, and not resisted, may keep the soul from
fruition for a time of Gods Covenant, but never from
eternal joy and right unto it; for as the habit of Faith
Grace gives a man a constant right to the promise and Co-
venant (which seed ever remains, which habit ever la-
Jer. 3. 9.) so the act of Faith or Grace gives a man fruit
of the Covenant and the benefit of the promise, and her-
by the acting and venting of some sins wherein there
included the neglect of the exercise of grace, He that
really in covenant with God, may be deprived of the frui-
tion of it; yet seeing the seed of God, and the habit
grace ever remains, he cannot by any sin break his co-
nant, for the covenant of grace is absolute, wherein the
Lord doth not only promise the good, but to begin a-
perfect and fulfill the condition absolutely, without re-
spect of sin, *ex parte creatura*: Indeed if Gods coven-
of Grace did (as that of Works) depend upon man to ful-
the condition, having sufficient grace to fulfill it, the
gross sin might well break the Covenant: but seeing God
hath undertaken to fulfill the Covenant absolutely, not-
withstanding all the evils and sins of the soule, no sin can
possibly break that knot and Covenant which so firm an
resolute love hath once knit. And therefore, if this be
a good argument, Infirmities cannot break Covenant
What cause have I to be humbled for them? so as to say

for sinfull distractions.

thy mercy Lord that I am not consumed for them (as write) you may upon the same ground say so, If the Lord should desert you, or you forsake the Lord, and so into the foulest sin, which I suppose corrupt conscience is not so bold as to think or allow of. Secondly, I say least sins or infirmities do break the first covenant of Works: and hence you do not only deserve, but are under the sentence of death, and curse of God, immediately after the least hairs-breadth swarving from the Law by the smallest sin, and most involuntary accidental infirmity; According to the Tenor of the Law, *soul that sinneth shall die: and cursed is he that continueth not in all things of the Law*, Gal. 3. 10. The least sin *(ex parte objecti)* in respect of God against whom it is committed, as horrible and as great as the greatest. For being an infinite wrong being the dishonour of an infinite Majesty, there can be no greater wrong than an infinite one, unlesse you can imagine a greater thing than which is infinite; and therefore in this respect, there is much venome and mischief done against God in the least, as in the greatest sin: And therefore it, and whosoever commits it, deserves death for it, as if they had committed the foulest sin in the world: and therefore after the least and smallest infirmities, you may from hence see the cause you have freely to be humbled, and to confess to them how worthy you are to be destroyed; yea, even look upon your self as lying under the sentence of the Law, and death, immediately after the commission of them, so to mourn bitterly for them.

But you will say, a Christian that is under the Covenant of Grace, is not within the Covenant of works, that Bond is cancelled, the last Will must stand: and therefore he being out of that Covenant, no sins of his can be said to break the Covenant, for no man can be said to break that Covenant under which he is not, and which he is not bound to keep.

In answer, Every Believer hath a double being or standing, and so there may be put upon him a double respect.

First, he may be considered as united to, and having a spirituall being on Christ; and so it is true, he is under the Covenant of Grace, and not under the Law, or the Covenant of works; and hence not being under the

Object

Answer

the Law, nor bound to keep it as a Covenant of (though it be a rule of life) no sin can condemne him, there being no condemnation to them that are in Christ *John 8.1*. As Christ is above condemnation, and law, death, and curse, so is he. And this truly understood, the foundation of a Christians joy and peace, and glad every day; yet so, as though sin doth not condemne him, yet he hath good reason to say, it is mercy, and meer mercy of the Lord, that I am not consumed, that I am not condemned. For sin is the same, nay grace and Gods love aggravates sin; for to sin against the Law deserves death without recovery, but to sin when grace hath received me, and covered me; when the blood of Christ hath been shed abundantly to deliver me from sin; Oh this makes the most secret silent sin a crying one! So that if you do consider this well, you may see what little cause there is to have your heart rising against the deepest humiliation for the Law, sin, though you be in Christ, and under grace: For *Daniel* when he was put into the Lions den, had not cause to wonder, that he was not torn in pieces by them, and why? because it was not from any defect on his parts to tear him in pieces, but from the omnipotent power, and mercy, and grace of his God, that muzzell'd the mouths: so though no Lion can tear, though no sin can hurt or condemne a Christian, as he is considered in Christ, yet, hath not he cause to confesse and wonder, and say, Lord, it is thy meer grace and mercy that it is not so (which is the act of humiliation your letter saith you can hardly come unto) and why? not because Gods grace puts any lesse evil in sin, but because it is meerly grace that keeps it from spitting that venom which otherwise it would.

Secondly, a Christian may be considered in respect of his naturall being in himself, and thus he is ever under the Law, and as oft as he sinneth, under the sentence of death (and as the Apostle speaks) by nature even we (justified, quickned) are the children of wrath as well as others. And thus after the least involuntary accidentall sin, you may easily see what cause you have to lie down deeply humbled, mourning under the sentence of death, and Gods eternall curse, as a condemned man going to the execution to feel that fire that shall never go out; looking upon yourself as you are in your self, a forlorn cast-away every moment.

& this truly understood is the foundation of a Christ sorrow, shame, and confusion of face, self-loathing, forgetting, self-forsaking, and condemning every day: (believe it Sir) it is no small piece of a Christians ind work, to put a difference between himself and himself, himself as he is in Christ, and so to joy and triumph, and himself as he is growing on his first roor, and sorrow, and loath, and condemn himself: so that inde up all that I have said) look upon your self as a sinner, if you may say, these involuntary infirmities do not, not, condemn me.

O Lord it is grace, Grace that it is not so, and this is a true humiliation. Look again upon your self, as stand on your own bottom, and live in your own nature, and so you may say after the least infirmity; I have broken a most holy and righteous Law, and therefore I am already condemned: O wo is me, I have already undone my self by mine iniquity: and this is leumiliation, which serves for mortification, as the for vivification. I know it is very difficult to bring the to acknowledge freely it deserves death after so small voluntary offence: but when the Lord reveales two things, First, himself in his glory, Secondly, how the sin strikes him: I perswade myself the vilest heart or but be forced to confesse how just God should be in severest proceedings against him. And withall consider, the more involuntary any sin is, the more strong naturall it is, and the more naturall, the more horrible as to be a naturall Thief is farre worse than to be a created Thief, who sometimes steals; and therefore (Sir) take heed of looking no deeper, nor seeing no further than the bare act, and unvoluntarinesse and accidentalnesse, and suddenesse of your infirmities: for if you do, you look through the wrong end of the glasse, they will appear so small, that you will find it a very hard work to bring your heart consentively to say (if I say and use your own phrase) It is a mercy Lord that they are not consumed for them: but look upon them as in they are, in respect of that infinite glory you strike, and the greatest mischieses to God by them, and which makes them the viler) as they are so strong, you cannot remove them; and so horrible, as that it is naturall to you to commit them, &c. And surely you will not (ough grace) find such thoughts haunt you long; nor but

Answ.

but that they will be (haply) rising and tempting, never alway vexing and prevailing. Satans ground being as far as the minds of Gods people, and therefore farre he may come, and there he may walk, (so came into the mind of innocent Adam, nay *Iesus Christi* his suggesting temptations) but the heart is Christs peculiar possession and purchase; and if he shall still therefore to come in and vex you, and prevail against you, to lodge his suggestions this or any other way with you have Law and Christ on your side, by this little now given you, to cast him out.

Quest. 3

The third thing that troubles you, is the disorder of the Persons in the Trinity; for though you think the Ghost is God, yet you have not so high a repute of as of the Father and the Son, because the Son addresseth himself to God the Father in all his prayers and acknowledgements, in a more immediate manner than unto Holy Ghost, and therefore you would know if the Father (as in the Lords Prayer) includes not the Unit Trinity.

Answ.

To this briefly consider three things.

1. Without all question, the same God which lieth under that relative property of Father, is the same God under the God-head of the Son, and the God-head of the Holy Ghost, there being not three Gods; and therefore God-head of the Son and Spirit, are not excluded, but included in the God-head of the Father, when we look on the Father as God, in the Lords Prayer, or any where else.

2. But secondly, the Father as Father, is never taken for the same Holy Ghost in Scripture, nor the Son as Son is taken for the Father, nor the Holy Ghost as Holy Ghost, is at any time taken for the Son: For it is a rule in Theologie, though the *res substrata* the thing that lieth under the Relative property (*viz.* the God-head) be every person, be common and communicated, yet the same God head considered as clothed with his Relative property (as Father, Son, and Spirit) it is not common but peculiar. For the God-head of the Father as Father is not the God-head of the Son as Son, &c.

3. Hence it follows, that when Christ addresseth himself to the Father as Father in Scripture, it is not because he is either a diverse or greater God than the Holy Ghost, but it is for two other reasons.

1: Bec

Because the Father as Father, received primarily wrong that sin did against his Work of Creation. For Father being the first Person in order, and creation, first transient act (as election and reprobation were first immanent) hence this work is attributed chiefly to the Father, in respect of our orderly apprehension; and hence man sinning then when he was only made, is chiefly attributed to be against the Father, because his Work appeared to be chiefly there, and not against the Son, for his work chiefly appears in Redemption, being the second Person, and this the second main and wonderful work; neither against the Holy Ghost, for his work chiefly appears to us in Application, being the third Person, and this the third main act that ever God will ever show forth to the world in this life: hence God the Father receiving to our apprehension, the wrong in man by sin, he is the Person that is to be satisfied, and the Holy Ghost. And hence Jesus Christ in all his works had a most special eye to him, and not to the Holy Ghost (as Holy Ghost) because he came into the world by his death, and intercession, and strong cries, to satisfy God the Father, and not God the Holy Ghost the third Person. And hence it is said, *1 John 2. 1, 2. If man sin, we have an Advocate with God the Father, (not the Holy Ghost) because he was (to our apprehension) the Person wronged: and hence we are after sin committed chiefly to the eye the Father in our prayers, to go to him for pardon with our Advocate with us, use to whom offence is chiefly offered, from him pardon and reconciliation is to be expected.*

Therefore Christ addresseth himself chiefly in his prayers to God the Father, because he is the original and cause of all good, because he is the first Person in order of subsisting, and therefore first too in the manner of praying. I know the God-head is the originall of all good: but consider the Persons one with another, and so the Father is ever the first in operation, as the Holy Ghost the last in consummation, for all good comes from the Father, *James 1. 17. through the Son, by the Holy Ghost.* And hence in all our prayers we are to look for all good from the Father, for his Sonnes sake to be conveyed us by the Holy Ghost: and hence it is said, *John 6: 10. No man can come to me but when the Father draws: Why? It is the Father that draws.*

Immediate office and work of the Holy Ghost to draw apply the soul unto Christ, why then is it said, *Unle Father draw* ? The reason is, because that which was sanctified and consummated by the Holy Ghost, was internally and by way of purpose and decree begun originally by the Father ; and this is that which Christs words chiefly reference unto (*viz.*) the Father through whom by the Holy Ghost draws.

But I have waded too farre in this Divinity, the knowledge of which is reserved for us in heaven thus much to satisfie you; yet the word Father in the Prayer, I conceive, under correction, as it doth not express any person of the God-head, so its chiefly set downe not so much to denote the Person of the Father, as perfection of God as a Father to us his Sons by Christ, where we are to beleeve in our first approaching to our prayer to be as, nay to transcend, the affection of any Father Son : when we come to call upon him for those six things which the Petitions set down, for those three ends, peace, power, and glory, which the Prayer concludes withall.

Quest. 4.

Your fourth trouble is your apmisse to go to God immediately, especially when his graces are most striving his Ordinances, contrary to that of Christ, *Yee believe God, beleeve also in me.*

Ans.

So indeede it is usuall for religious nature often to run and get the start of grace ; as it appears in many of us so in this case you put ; Look as it is with every man when God awakens him effectually, he first seeks to his Kitch physick to save himself, by his duties, praying, mourning, reforming, endeavouring, repenting, working, before will seek out to the Physician, and to Christ to save him because it was naturall to Adam to seek to live by his working, it is naturall to every Son and branch of that root to seek to save himself by doing as well as he can, or as God gives him the strength and grace. So it is here. It is naturall to Adam to depend upon, and go to God immediately, as a creature to a Creator, as a Son to go naked to God as a Father ; Christ was not then known, nor seen, it is naturall to every man, when rectified Nature is stirred up, to go immediately to God. It is grace in the second Covenant that reveals and draws to Jesus Christ, so God by Christ, *Heb. 7. 25.*

cure of this distemper, ponder but these three

Clearly convince the soul, that the immortall, invisi-
and most holy God, that dwelleth in an unapproach-
light, hath set out himself to be seen, or made him-
ly visible, in Jesus Christ, so that he would have no
look upon him any other wayes, than as he hath re-
d himself in his Son: In whom (though in all other
res his *vestigia* and foot-steps are to be seen) as he is
the face of God is to be seen, which no creature is
o behold, but there, being the brightnesse of his
and the expresse Image of his Person, *Heb* 1. 3.
as he is man, the very heart of God, both in respect
tion, and will to be seen; So that in and through
Christ, especially his humane nature, the glory of
reat God breaks out like the Sun through the clouds
brightly, in respect of us, and therefore in and through
mane nature we are only to behold God, in whom
a Christian desires to know, is to be seen, which
face and heart of so dear a friend, *1 Cor.* 4. 6. *John* 14.

For we know by too lamentable experience, how
hole world vanishing in their smoaky thoughts of
ory of God, as he is considered in himself, and not
o conceive or retain the knowledge of him, did hence
and set up Images as fit objects for there drunken
ring understanding to fasten upon, and to be limited
and hence adored God before these, (as our Popish
rites do before the Altar) and in these, and at these,
ists do in respect of their Images. Hence the Lord
e this inveterate naturall malady, hath in the second
n, united himself to man Christ Jesus, through whom
e both able to our everlasting wonderment to see
and also here bound only to behold him, who as he
handle for our faith, so he is a fit object for our
minds to behold the glory of the most high God in.
efore then do you offer to go unto God without
, when as you are not so much as to look upon God,
he appears in Christ? Is not the humane nature of
ord Jesus more easie to be seen and conceived of,
he invisible unlimited eternal God-head?

Secondly, See evidently that there is not any dram
p of God you have, especially in Gods Ordinances,
issues from the blood, and is purchased by the in-
sion, and delivered unto you by the hand of Jesus
Christ,

Christ, *Ephes. 1. 7. Heb. 7. 25. John 5. 22.* You should never have heard the sound of the Gospel, nor never have day of Patience, nor never have heard of Gods Ordinances to find him in, nor never have been comforted, quickened, enlarged, affected by Gods Ordinances, were it for Jesus Christ, the efficacy of whose blood, and power of whose glorious intercession, doth at the very instant you feel any good in Gods Ordinances, prevail with the Father for what you feel; for the Father loveth the Son, and *hath put all things into his hands, John 4. 35.* all men might honour the Son; all the three Persons acting chiefly for the honour of the second; so that you see, nay you are bound to believe, at the time you feel your heart savingly affected in any Ordinance now, Lord Jesus who is at the right hand of God in Heaven who is now in his glory, now he remembering a poor Worm on earth, now I feel the fruit of death. O what a miserable forlorn wretch had I been were it not for Jesus Christ? Mercy could never have helped, enlightened, comforted, quickened, assured, enlarged me, and Justice could never have relieved my bloody, perishing lost Soul, had it not been for Jesus Christ whose Spirit, power, grace, comfort, presence, sweet taste, drink, and am satisfied abundantly with, and do enjoy.

Oh Sir, me thinks the sad meditation of this, should make you in all Gods Ordinances, where you are at, say you go immediately to God, to hasten suddenly your thoughts, affections, praises, to Jesus Christ. Nay thinks you should speedily have your heart elevated, lifted up to Jesus Christ, and say, I receive this, and this from Jesus Christ. Oh, but this is but a taste of hony-comb with the end of my rod, and if this presents Christs Spirit I feel now be so sweet, what is him then?

3. Thirdly, Labour for increase of love and familiarity with Jesus Christ, by taking notice of him, by coming often to him, by musing dayly on his love, as on a thing, by banishing slavish false fears of his forgetfulness of you, and want of everlasting love towards you: then you know love will carry you speedily to him: *meus pondus meum*, nay, grant that you have been a stranger to Christ, yet restore the love of Christ to life again your Soul, and when you come to his Ordinances will

lls, your Soul will make its first enquiry for him, will it be satisfied till it hath seen him, as we do the love, towards whom we have been greatest

fifth trouble is, you know not how to apply absolute promises to your self, as in *Heb. 8.* because they are indefinitely without condition. Conditionall promises you say you can, if you can finde the qualification that leads you right to the good of the promise within

Quest. 5.

usefull fruitfull question, how to apply absolute promises to ones particular, deserves a larger time and than now in the midst of perplexities, I am able, willing, to give. For when the Lord saith absolutely without condition, that he will take away the stony-heart, will put his fear into his peoples hearts, &c. and kind of promises are made to some, not to all, to those whom the Lord will, and in generall to his people, upon the Souls of many Christians, especially such as in Gods love towards them, are most in suspense: therefore when they complain of the vilenesse of their hearts and strength of their lusts, let any man tell them the Lord hath undertaken in the Second Covenant, to remove their back-slidings, and to subdue their iniquities, will hereupon reply, it is true, he hath promised to do thus for some absolutely, though they have no sin in them, but I that feel so vile a heart, so rebellious, will he do this for me, or no? and thus the Soul above water, yet fears it shall sink at last, notwithstanding all that God hath said. I will answer therefore these two things in generall.

Ans^r.

I shall shew you to what end, and for what use and purpose God hath made absolute promises, not only to what be for the present his people, but to them that respect of their estates and condition are not.

I shall shew you how every Christian is to make use of them, and how and when he ought to apply them. For the first of these.

First, I conceive, that as in respect of God himself, there are many ends which I shall not mention, as being infinite, so in respect of man, there are principally these ends for which the Lord hath made absolute promises. To raise up the Soul of a helpless, sinfull, cursed, lost man in his own eyes, to some hope (at least) of mercy

and help from the Lord. For thus usually every man is wrought, to whom the Lord doth intend grace and mercy: he first turns his eyes inward, and makes see he is stark naught, and that he hath nor one drop of grace in him, who thought himself rich, and wanted nothing before, and consequently, that he is under the wrath of God for the present, and that if he should but stop his breath, and cover his face, and shut him away, which he may easily do, and is to be done if he will, that he is undone for ever. Hereupon the Soul is awakned and falls to his kitchen-physick, as I speak before, prays, and hears, and amends, and strives to be better, and to stop up every hole, and to amend it in every sin, but finding it self to grow worse and worse, and perceiving thereby that he doth but stirre, and cleanse the puddle, and that it is not amending of it, that he must attain to, but he must beleieve, and reach his long arm to Heaven, and apprehend the Lord Jesus, (as few know, or ever shall enjoy) and hereby quench the wrath of God; I say, finding he cannot do this, nor no means of themselves can help him to this, upon he is forsaken of all his self wisdom, and of all his vain hopes, and now sits down like a desolate Widow comfortlesse, and sorrowfull, and thinks there is no other but death and hell, and the wrath of a displeased God to be expected. And if any come and tell this Soul of God's mercy and pittie to sinners, I saith he, its true, he is infinitely mercifull unto them who are rent for their sin, and that can beleieve, but that I cannot do, and am never shall never be able for to do, and therefore what can I have I but to lie down in my sorrow, and to expect the death stroke every moment? Reply again upon this Soul, tell him, that though he cannot beleieve, or loose his heart from sin, yet that the Lord hath promised to do that he will subdue all his iniquitie, and he will pardon his sin, and that he will cause men to walk in his way &c. True, saith the Soul again, he will do thus for his own people, and for them he hath chosen, but I never had a dram of grace in my heart, and there is no evidence that the Lord is mine own, or that I am his: Here again the Soul lies down, untill the Lord discovers to the Soul that he will do these things for some that have no grace, or never had grace, for these promises were made to such.

Hereupon the Soul thinks thus; These promises

or some that are filthy, for why should God pour water upon them? for some that be hard-hearted, why should he promise to take away the stony-heart from them? &c. and if unto some such, and I being such a one, I may not the Lord possibly intend and include, seeing he hath not by his promise excluded nor shut me out? Indeed I dare not say he will, but yet how do I, or Angels know, but yet I may be one? Hereupon raised to life again; seeing God hath undertaken to work for the vilest, it is possible he may do it for me, when I am vile and can do nothing for myself. And thus may see the first end and use of absolute promises, as it were, twigg'd to uphold the sinking Synagogue, helplese, distressed Souls.

The second End and Use of them is this. To create in our faith in Jesus Christ in the promises. For as doubts beget terror, so the promises beget Faith. Now conditionall promise firstly begets Faith, because he requires any condition of the Gospel, in that man there supposed faith. Its Gods absolute promise that begets faith, for faith is not assurance, but the committing the whole Soul to Christ in a promise, *John 6.35.* When the Soul beleeves in Christ, when it comes to know this God works in the Gospel. First the Soul is raised up by hope. And being raised, it Secondly comes to desire, which is faith, by vehement unutterable desire. When he comes to him, it Thirdly embraceth Christ by faith, thus the match is made, and the everlasting knot

as you have heard, the absolute promise works for relief from Christ: and if it works hope, it also works desire, or coming to Christ by desire. Oh! that I wouldst honour thy grace, thy power, thy love, thy mercy, in helping me a poor cast-away. And thus created (as it were) by this absolute promise: for it doth move the heart of any one that ever felt his misery mightily to the Lord for help, if he hath any thing the Lord hath promised to do it for some. Oh my Soul, that thou wouldst do it for me: And surely, for for this absolute promise of God, no Soul would be cast away, because he would have no hope to be saved, or to receive any thing as from the hands of God. And thus you see the end God makes, and to what use a Christian may use these absolute promises:

How to apply
absolute prom-
ises.

2. For the second thing (*viz*) How and when a Christian may apply these promises.

I answer, every Christian is either,

1. Within Covenant with God, and knows it,
2. Within Covenant with God, and knows it not,
3. Out of Covenant indeed, for his present estate and condition, yet he is *in fieri*, or making towards it.

1. If he be in Covenant and knows it, then you may easily perceive how and when he ought to apply promises to himself, for he may boldly conclude, If God be true, then all the promises of God shall be made good unto him, if he be a Son of God, he may boldly challenge them at the hands of God, (nay in some respects, at the hands of Justice it self) the fulfilling of God the Fathers promise, delivered in the severall Legacies of the promise by the blood, & sealed by the same blood of Jesus Christ, they may and shall be made good unto him, that is,

2. Secondly, If he be in Covenant, and knows it not, he may question hence whether God is his or not, and consequently, whether the promises belong unto him: the rule is to be observed, let him so sue and seek for the promise of the absolute promise, untill by reflecting upon his own acts, herein he perceive himself adorned & dignified with the qualification of some conditional promise, and then he can find the condition or qualification within himself, then as you judge and write, he may conclude, that the conditional promise belongs to him, and if one promise be all Gods promises, and therefore that absolute promise belongs to his own, because at least one conditional promise is in him: an unregenerate man is within the compass of any conditional promise of grace, unless you will say he is without the everlasting love of God, the promises of grace being in the mid-way between the eternal purpose and decree, & the glorious certain execution of that love in time, the promise being the break day of Gods most glorious promise, which must shine out in time.

Object.

But here you will say is the difficulty, *viz*. how to seek for the good of absolute promises, as therein is contained any self within the compass of some conditional one.

I answer, It is done chiefly by three acts.

1. By being humbly contented, that seeing he hath absolutely promised to work and do all for the good he intends for to save, even when it can do nothing for himself, and that he hath taken the work into his own

it is his promise, offer, office, and honour to do all
 therefore you lie down, not sluggishly, but humbly at
 the feet of God, & contented to have him to be your God,
 or ever to be disposed of in any thing by God, if he will
 his Covenant in you, contented to part with any sin, if
 he will rend it from you, contented to know any truth if he
 will reveal it to you, contented to do any duty, if he will
 require of you, contented to shine bright with all his glorious
 gifts, if he will create and maintain them in you, conten-
 ted to bear any evil, if he may lay his hand under your head,
 hereunto strengthen you; and so seeing the Lord pro-
 mised to undertake the work for some, put out the work,
 deliver over your Soul to him, that he would fulfill the good
 of his Covenant promiseth in your self. Now when you
 consider this, which (no question) you and many a soul doth,
 sometimes reflect upon this act, and see if you cannot or
 not find your self by it under the condition of some
 conditional promise, and if you do, then are you bound to
 believe all Gods promises are and will be *Yea* and *Amen*
 to you. Now that you do so by this act, it self speaks
 for you, for how many conditionall promises are made to
 the meek? *Blessed are the meek*, *Mat. 5.* and to the humble?
 For God will raise up. For this is not saving-meekness,
 but quietly contented to be, or to do, or to bear any thing
 that the Lord will have me from mine own strength and
 power, but to be, to do, or to bear any thing that the Lord
 will have me, if the Lord enable me. Many a stout heart
 would gladly have Christ, but if he cannot have him in his
 own termes, *viz.* Christ and his lusts, Christ and the world
 in, but by his own strength and power, he will have none
 of them, but desperately casts him away, and saith, what shall
 I do after him any more? I cannot pray, I cannot believe,
 I cannot break this vile and unruly will, this stony adamant
 heart, thus the pride of a mans heart works. Now he that
 is truly meekned and humbled, he is contented gladly to
 have God his God, and Christ his Redeemer, and that upon
 his own termes. First, on his own Covenant;
 what is that? why it is this, I will give you the good,
 I will work in you the condition too; I will give you my self,
 therefore will not stick to give you an eye to see, and a
 heart to receive too. This is the Covenant; now hereupon a
 humbled Soul accepts of Christ according to his Covenant,
 upon his own termes thus, *viz.* upon that condition Lord, that
 thou wilt humble me, teach me, persuade me, cause me to
 believe,

believe, and in every thing to honour thee; Lord, I am contented gladly and joyfully to have thee, do therefore thou wilt with me. Just as a sick man tells his Physician who comes not to him on these termes, If you will your self half whole, then I will cure you, and do the for you; but being utterly unable to cure, or to know to cure himself, he tells his Physician, I am contented should begin and perfect the cure, and so honour your and love in me, to be contented to take any thing if will give it me, and if I offer to resist that, you should me, and so do any thing with me.

2. The second act is, earnestly to long and come Christ, to cleave unto Jesus Christ by freewill and desire, that he would make good those absolute promises to you, seeing that they are made to some, and that do not exclude you; for when you ponder well, and what wonderful great things the Lord promiseth to whose heart cannot but be stirred up to say, as that we in another case, *Lord, give me of that water to drink*; as they in the fifth of John, *Lord, evermore give us that life*. Now doing this, reflect upon the second act, and see it to it, no conditional promise belongs, and you shall find affirmative answer from the word. For what is this long after the good, not off me (which many hypocrites, but of all the promises, but that which the Scripture thirsting who are commanded to *come and drink of the fountains of life freely*, Isa. 55. 1, 2. and *hungering* to which good things are promised, Mat. 5. 4. and which commend Christ (as I speak even now) who hath given this as first fruit of eternall election, and which kind of people will never cast away, John 6. 37. Now when you see all promises belonging unto you, why dare you not conclude but that all these absolute ones are yours also?

3. The third act is this, Seeing God hath promised absolutely such good things in the Second Covenant, but he not set down the time when, or how much grace he will give; and seeing only he can help, therefore look up, and wait upon the Lord in the use of all known means, until he makes good what he hath promised to do, and perform and work for you. Say as beggars that have but one doot go to for bread, if none hear, or hearing help not, lay themselves down at the door, and say, I will wait here, I will sure perish if I go away, or quarrell with them in the house, because they help me not so soon as I would, the

fore I will wait, for it may be their compassions may
 them as they passe by to help me. So do you, Many
 al comes and longs for the good of the promises, but
 Lord do not speedily help him, he goes with discour-
 nents, fears, and discontents, or despair, or sin, away,
 with one of these two things, either I shall never have
 or I come not truly, and hence I feel no help. Oh re-
 ber that bread is only to be had at the door, to be di-
 tured when the Lord seeth need, nor when we would,
 nk we have need; and therefore wait here and say, if
 ish, here I will, at the feet of God, and at the feet of
 romises and covenant of God, &c.

ow reflect upon this act, and see if you may not finde
 conditionall promise annexed unto it, which surely
 may, and I will name you but two, *Isa. 49. 29, 30, 31.*
Isa. 64. 4. and if the conditionall promise belongs to
 a Soul, you may easily conclude the absolute promises
 our own, & the chiefest use you are to make of them
 n you know them that they are your own, is to press
 to make them good daily to you; & to believe as verily
 ally, as if you had the performance of them, that they
 it may be you will ask me, how shall I know whether
 e these conditions truly in me? I answer, sincerity is a
 witnessing grace, the frequent meditation of the Scrip-
 will give you much light, to judge of the sincerity of
 t, and that which Saint Paul speaks, *1. cor. 12.* I say
 you, *We have not received the spirit of the world, but of*
whereby we know, (or may know) the things that are
ly given to us of God.

Thirdly, if he be out of the Covenant, but yet God be-
 to work with some common work of his grace upon
 : all that I would say unto him, and all the use he can
 e of such absolute promises, consists in these things.
 Let him consider the freeness of Gods promise,
 hereby he may be stirred up to conceive some hope it
 be made good to him in time. For the promise is very
 and large, excluding none (except those that sin un-
 donably) be their sins and natures never so vile before
 God, and yet not including any by name, for that is in the
 ditionall promise: and hence such an one is to make
 use of it, who knows but the Lord may have pity upon
 in time? and so hang thy hope upon him.

2. Let him consider the worth and price of Gods miſe bought by blood, and for which ſome men will give a thouſand worlds for the benefit and comfort of hereby raiſe up his heart, as by the freeneſs of it to be ſoby the price of it to eſteem of the thing promiſed, as pearls, and all the honour and pomp of the world.

3. Let him conſider the fulneſs of the promiſe, which is a plaſter as big as his ſore, juſt answerable to all wants, nay infinitely more large than his wants. ſurely theſe three things will draw his heart to long for the promiſe, and then you know what is condition promiſed and bequeathed to them that thiſt: For ſimilitude is the ground of love. Now when the fulneſs of the promiſe is ſeen, there will appear ſuch a ſuitableneſs and fitteſſe of the promiſe to his ſoul, that he cannot long for it. Thus much for the fifth trouble.

Queſt. 6.

Your ſixth trouble ſet down in two heads, put into for brevity, viz. ſecret unwillingneſs to ſeek God in ſtricteſt ſolemn ſervices, before you enter into them; unwillingneſs of them while they laſt, and glad when they are over the reaſons which you mention are, partly fear of not doing them aright, together with melancholy, and laſtly, ſtrictneſs of them.

Anſw.

It is very true, there is abundance of wildneſs in hearts, which naturally ſeek to have their liberty abroad cannot endure to be pent in the narrow room of holy performances, extraordinary duties, &c. no more than children can be pent up from their play. And hence it is weary of them, and glad to think of their departures and ends. Truly it is one of the moſt grievous miſeries that a heart can feel, and I beſeech the Lord of heaven and earth to keep you, and me, and all his for ever, while we are here in our valley, under the ſenſe of ſuch diſtempers, as are the greateſt miſery. And therefore me thought it was a ſolemn ſweet ſpeech of an honeſt man to his friend, who ſeeing him oppreſſed with ſuch diſtempers as you mention, perceiving him to droop under them, he came chearful to him, and ſuddenly ſaid unto him, *I can tell you good news, the beſt that ever you heard, viz. As ſoon as ever you are in Heaven, you ſhall ſerve Chriſt without wearineſs: Which word I well thought on, revived the man. That which I would ſpeak with as much tenderneſſe of compaſſion as I am able to you, I referre to theſe things.*

1. That a child of God is never uſually weary of duty, but rather of his vile heart, to think of, and to loſe

on, that in the duty *Christs yoke is easie, and his burthen* br, to him that takes it on his neck, and puts his Soul un-
 it. The duty nakedly considered in it self, is glorious
 his eyes, and sweet to his Soul, and hence sometimes ne-
 well, but when he considers his dead, blinde, barren,
 d senseless heart that he is to carry to the duty, and that
 fears, and hath felt will abide with him in the duty : O
 s grieves, here the Soul pincheth. An Hypocrite is weary
 the duty a child of God rejoyceth in it, but he is weary
 his sin, and unfavourinels and weariness in the duty. I
 rsuade my self, Sir, that you may soon mistake your spirit
 rein : you think you are unwilling to come to the duty;
 and are weary of it, when indeed, it is your glory, joy, and
 ve, but it is because you fear you can do it no better, that
 oubles you, that you have such a vile heart in it. And if
 our trouble be from hence, the good Lord increase it in
 ou dayly ; and withall, blesse the Lord and say, Lord,
 ough I am weary of my vile heart, in these dayes of hu-
 iliation, in these Sabbaths, yet I blesse thee, the daies and
 aties themselves thou knowest are dear unto me, It is not
 ord because I am weary of thy Word, but because I can
 o it no better, I am weary of my self, and this vile heart ;
 ere is much love in such a spirit to the Lord. And believe
 Sir, your love wants not its recompences, and remember,
 at the Lord respects you not according to your duties
 one, but according to your love in them, and to them. And
 herefore those duties you are ashamed to own, the Lord
 will not be ashamed to crown.

2. Consider, you must and shall be baited with these
 istempers of heart, sometimes more, and sometimes less, as
 ong as you live. It is part of *Pauls* body of death which
 e must carry with him, till he come to bury himself.

3. Those means which may help you to be freed from
 hem (a little at least) are these among many.

1. Be but truly and really, not by fits and darkly, sensible
 of them; men in deep miseries, are not unwilling to be
 helped out.

2. Judge ye not rigorously of God, as though he were a
 bloody austere God, as he did of his master whose talent he
 had, and hence never improved it ; but look upon God as
 having a Fathers heart and affection towards you in the
 meanest and greatest performances; which is double, either
 to give you strength to do what you cannot (*I can do all*
things through Christ) or having come to him for it, to ac-
 cept

Strength of Grace

cept of what you would do for him, as if it were done; this will make you joy in the poorest performance though it be never so full of vileness, yet the Lord our his fatherly love, accepts of it as glorious.

3. Renew morning and evening by sad and solemn meditation, the sense of Gods love to you in Christ, and in every duty that he sets you about, and love will love and leave the yoke, and make the commandments that they shall be grievous to you.

Thus I have briefly done with your new troubles which you mention, you say, because you may not have the opportunity of writing again. It may be so, and therefore have desired to satisfy you, which I beseech the Lord himself to do.

Next you come to reply to my first Letter, of which I have kept no copy, as I never did of any, and hence may and do forget what I writ then unto you. So much light your Letter lends me to bring things to mind, I will gladly take, and be more brief in answer.

You finde the strength of grace to be got in you rather by argumentation, than inward communication and influence arising from the union to Christ. And this troubles you.

To which I answer these three things.

1. That as the old sinful nature is communicated from Adam the first to us, without any argumentation: so the new nature, which is the seed, foundation, and plot of all grace is diffused into us by the second Adam when we are united to him, without argumentation. It is only by divine operation. The Lord leave not me, nor any friend I have, to a naked Arminian illumination and perswasion.

2. That to the increase of those habits, and drawing out the acts of the new creature, the Lord is pleased to use morall and rationall perswasions, as in the instance you gave, Christ died for us, then hence the love of Christ constrains: but remember withall, It is not the bare meditation, or strength of reason or perswasion, that elicits such divine and noble acts in the heart and affection, but it is the blood of Christ sprinkling these serious meditations, that makes them work such graces in the soul; which I might shew at large: which blood is the salve, though argumentation is the cloath or leather to which it sticks, and by which it is applyed; but from such leather comes no vertue, all of it is from the blood of Christ, which by argumentation

ration heals the Soul. For if it were nakedly in the
mentation to stir your heart, and to work strength of
what should be the reason that some times you are
more moved by all your argumentations, than a moun-
of brasse is by the windes? why should the same truth
get you at one time, and not at another, when you are as
disposed to be affected as at the first? Therefore con-
sider it is not your reason and argumentation, but Christs
that doth all, by as admirable, and yet secret o-
ration.

Your union to Christ on your part is begun, and part-
brought by the understanding, and hence the good that
get by it at any time, it is from your union, or part of it
last.

Again you ask me, whether Calvin doth not expresse *Quest. 2.*
my thoughts about our Spirituall union, in his lib. 4.

17. *Answ.*
answer, I have forgot what he hath writ, and my self

read long since out of him, and for the present I have
looks about me where I am, and therefore cannot sa-
you in this, neither know I when I shall seek to finde
the Book and place; if I have leisure, I will write to
or tell some of your friends before I am gone, what he
said or writ that way, &c.

Again thirdly, You desire me to tell you how my self *Quest. 3.*
came to the cure of Atheistical thoughts, and whether they
wear out, or whether they were rationally over-
wn.

Answ.
answer, at first they did wear out, meeting with fruit-
and dead-hearted company, which was at the Uni-
ty.

The Lord awakened me again, and bid me beware
an old sore broke out again: and this I found, that
strength of reason would commonly convince my under-
standing that there was a God, but I felt it utterly insuffici-
ent to perswade my will of it unlesse it was by fits, when
I thought Gods Spirit moved upon the Chaos of those
fable thoughts; and this I think will be found a

I did groan under the bondage of those unbelieving
thoughts, looking up, and sighing to the Lord, that if he
were as his works and word declared him to be, he would
be pleased to reveal himself by his own beams, and per-
suade my heart by his own Spirit of his Essence and
being.

being, which if he would do, I should account it the greatest mercy that ever he shewed me. And after grievous heavy perplexities, when I was by them almost forced to make an end of my self and sinfull life, and to be mine own Executioner, the Lord came between the bridge and the water, and set me out of anguish of spirit, (as she prayes for a child) to pray unto him for light in the midst of great darkness: In which time he revealed himself, manifested his love, stilled all those raging thoughts, gave rest in great measure of them; so that though I could not read the Scripture without blasphemous thoughts before, now I saw a glory, a majesty, a mystery, a depth in it, which sufficed to persuade, and which light (I desire to speak it to the glory of his free grace, seeing you call me to it) is not wholly put out, but remains while I desire to walk close with him, unto this day. And thus the Lord opened my eyes, and cured me of this misery; and if any such by thoughts come (like beggars to my door) to my minde, I put these scruples to me, I use to send them away with this answer, Why shall I question that Truth, which I have both known and seen?

Object.

But you say this remedy is good, viz. of prayer, that you cannot use it, especially because you question the Truth of God.

Answer.

Yet (dear Sir) give not over this Trade, you will doubtlesse finde it gainfull, when it may be God hath burdened you more with these thoughts, and made you loose your self for them. But the thing seems strange to me. I mistake you not, viz. that your heart will not be persuaded, but that you must resolve your doubts concerning the perfection of Scripture, not by seeking to harmonize those passages that seem to crosse one another, but by ascribing some humanity or error, (if I may interpret you) to the Pen-men, seeing St. Paul saith, *We prophesie but in part*, and seeing one of the Evangelists leaves out the doxology in the Lords Prayer.

Sir, if you take these thoughts, arising from these and the like grounds, as your burden, I do not blame you, but pittie you in that respect; but if your judgement indeed think so, I am sorry you should harbour such thoughts or hour within doors: for you know that holy men write Scriptures (but so far they might erre, but it is added as they were inspired, or (as the Originall hath it) as they were moved or carried in the arms of the Holy Ghost, and

could they erre? how could God lie? It is true, and prophesie but in part, and is this an argument, that he did not prophesie fully, therefore in some he did not prophesie truly? I am perswaded you say there are many things my poor thoughts have added to you, as true; and yet I am perswaded I do not prophesie (if I may so say) but in part. The Spirit of God directed the four Evangelists to write, yet so, as they all write what another writ, but in great wisdom some things doubtfull, and short in one, which are clear and full in another: and hence the Doxology is set down in one, and not in another, and many as I could set you down why, but that it is needlesse: you ought not to put up all with a charitable opinion of Scripture, but if you can, by reason, reading, and hearing, help your heart to a full perswasion, this is my care: but many things you cannot get satisfaction by that way and means, but still your Spirit will be dark and doubtfull; What course will you here take for resolution, which is Scripture? The Papists say because the Church hath christned it for Scripture; but you will see reason for it that it is so, or else you will not be satisfied, then I fear you will never be satisfied, but, in this case therefore these two things you are to do. To go to God by prayer, to give you a resolution of your doubts, and by some means or other, some light whether this is his word or not. Secondly, if this word, that he would perswade your heart of it, is so: For the least resolution which is Scripture, which is not, is made by the same perswasion, and perswasion of the same Spirit that writ the Scripture. Concerning the Angels that appeared to *Mary*, see *Gerard*, he briefly, (I think) will satisfie you; In your answer to particular scruples about the Scripture sense, and sufficiency of them. Onely this I will add to the cause about these things, that if the Scripture be inspired by the Holy Ghost, and that not in the sum and substance of it, but to every word and sentence of it, which I think you will not doubt of, when you have considered then I think it will undeniably follow, that the same Spirit of Truth is also a Spirit of Order, and hence the method of various penning of it, is from the Spirit too, which may you stick at.

gain, to your third thing, concerning your spirit being bur- Answ. 3

burthened with involuntary infirmities, as burthens not as sins. I say nothing now, because I perceive by part of your reply, that the Lord hath done you some by the first answer, only it is your grief you cannot them, nor condemn your self for them, as damning. For satisfaction of which, I hope this reply to your trouble will give you some satisfaction.

Quest. 4.

Again, to your fourth question, to know whether changes you have sometimes, and these movings of Spirit, are not of naturall temper, or Gods Spirit. It I did a little mistake the meaning, because you mean the main work of grace, but occasionall stirrings and movings of the heart, as by reading some patheticall Letter your Spirit is moved with joy or sorrow, which it be will not be stirred at some other time, as by drinking cup of wine, the spirit is made more chearful & lively.

I answer these three things.

Answer.

1. First, That it is very usefull for naturall affection be raised by a naturall temper, as by drinking, eating, & the use of the Gospel, *John's* candle flies were ravi with the Gospel: people are naturally moved sometimes by a thundering Minister, yet never a white the grace, &c. and it is a good speech of Doctor Ames: A man universall grace (as they describe it) may be the effect of a good dinner sometimes.

2. That though the being of grace depends not on the temper of the body, yet the exercise of grace, many gifts of grace, together with the feeling of it, do And hence a good dinner, and sometimes wine to a melancholy (if gracious) heart may remove *rem prob* tem, that may keep grace, as joy and thankfulness, working, and so take the grace and draw it out, not to and diffuse the grace: The Prophet called (you know) for a Minstril, which some think, (and that upon good grounds) was to raise up his heavy heart, and make chearfull and fit to speak: the body is the instrument which if it be broken the best grace will hardly sound if whole, then they will.

3. If you would know when these things only draw grace, or make a thing like unto grace in the Soul, I answer, by these two things chiefly

1. If it be true grace, it ever makes you more humble and vile in your own eyes, and say, Lord, why dost thou give me any desire to thee, any cheerfulness in seeing thee? &c.

It makes you more thankfull, and to blesse the Lord
 he thus remembers you; for this is a standing rule,
 it ever comes from nature, and a mans self, it ever
 ds up it self, and returns to self again; what ever grace
 comes from Christ, it drives a man out of himself, by ma-
 king him humble, & draws him unto Christ that sent him,
 making him thankfull; I think all grace, and stirrings, and
 ings, that have not this double effect in some measure,
 to be suspected, and if they have, it is dangerous to
 be whether they are true or no.

Again, your fifth thing about providence, you say you
 not see a positive providence, although you do see a
 tive providence in all your occasions, and comforts,
 crosses, you meet withall, as namely, you can thank
 for not taking away your life, &c. but you cannot see
 giving it.

Quest. 5.

answer, 1. Consider what I writ to you at first, about
 question in generall.

Ans. 1.

Ponder sadly whether any creature or appurtenance
 hath its being from it self, or from the Will and
 d of God, viz. I will have such a man to be, and such
 mory to be, &c. I think you will say nothing can
 e it self, therefore here is a positive providence in
 ng life, liberty, &c.

Consider whether the same will and word that gives
 eing, together with all the appurtenances to it, doth
 lso give it act and motion. That it is so, I thus de-
 strate it. 1. Every creature is made for an end, for no
 efficient, but works for some wise end. 2. That no
 ure can lead it self to its end, if sinful or irrational.
 od must and doth lead it by its severall acts & movings
 at end. Hence, 4. Every act is determined by God.

and although I grant some creatures move freely, some
 ssarily, yet it is from a positive will and providence
 they move, act, and see: Therefore you see wha tcause
 e is to see a positive providence in every thing.

Concerning the rest of your Letter, Oh that I had time
 heart to write more, yet I hope I have writ enough
 his time, and the Lord knows whether ever more or
 However, I thank you heartily for improving me
 way of writing, who have my mouth stopt from
 ing. I wish I had more such friends to deal thus
 me, and myself more time, and a more fruitfull
 and heart to improve my self, this, or any other like

Way for them: For who knows what breathings of the Spirit are lost for want of writing, especially when there is no season of speaking? Truly Sir, I meet with few that are much troubled in that manner as your self, but they on in an easie, quiet, and very dangerous way: who troubles (I perswade my self) keep you awaking, while other virgins are slumbring, and after which (I am perswaded) the Lord intends to use you for more than common service, if you wade well through them; however I said before, be not discouraged, or too much perplexed in sorrow for them. For surely, as farre as I can guess the Lord is preparing you for himself by them. I shall forget you, though I never saw you: and I beseech if you have any spark of affection toward me, kindled these few lines, remember when you are best able to provide for your self, to remember to look after me and mine, and all that go with me on the mighty waters, and then look up and sigh to Heaven for me, that the Lord would pour out of his free grace but bring me to that good Land and these glorious Ordinances, and that there I may behold the face of the Lord in his Temple, though it never delight to use me there, though I and mine should possibly beg there, and that if the Lord should call me to my solemn work and service for the good of his Church and People, and company that go with me, or are gathered before me, that then the Lord Jesus would reveal his secrets to me, and enable me the little time I have to be to be fruitfull to him, and to have a larger heart to ever for him. As for your self, I shall desire the Lord keep you blamelesse and supported in an evill world, that as he hath begun, so he would perfect, and crowne his divine graces and work in you, and that you may be preserved from nationall sins, which shortly bring National and most heavy plagues.

And the presence of the Lord may abide with you, in you, untill the Lord call for you. Remember my love to your Father, whose name I have forgot, and whom I could not send these lines, being then hindered by businesse. Now the peace of Jesus Christ be with you and keep you upright and blamelesse till death. And never see you more till the last and great day, then Farewell, Farewell.

Yours in Jesus Christ

T. S.

The First
PRINCIPLES
OF THE
ORACLES
OF
GOD.

Collected by

THOMAS SHEPHARD,

Sometimes of Emanuel College in
Cambridge, Now Preacher of
Gods Word in New-England.

HEB. 5. 12.

*For when for the time ye ought to be Teachers, ye
have need that one teach you again, which be the
first Principles of the Oracles of God; and are be
come such as have need of milk, and not of strong
meat.*

LONDON,
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Joseph Carzl.

Imprimatur

James Cranford.





TO THE
CHRISTIAN
READER:

It is no disparagement at all for this wise Master-Builder, to labour sometimes by the Hammer of the Word, to fasten these nails of Truth in a sure place, even in the heads and hearts of In-Christians.

Mr. Thomas
Shepherd of
New-England.

Neither is it below the highest Scholar in Christs School, to hold fast the form of wholesome words.

2 Tim. 1. 13.

The great Apostle himselfe, (who was wrapt up in the third Heaven) although he had received a commission of Christ his Master to make Disciples, he was a Disciple still; for he not only Catechized others, but learned, and that again, and again, the first Principles of the Oracles of God, which are called The Mysteries of the Kingdome of Heaven, and the depths of God: that is, in plain English, those Doctrinall Truths, which are truly fundamentall, and absolutely necessary unto salvation;

Heb. 5. 12.
Mar. 13. 11.
7a Edn 72 6:3
1 Cor. 2. 10.

To the Christian Reader:

tion; that we may be able by sound doctrine both to exhort and convince the gain-sayers; and be ready alwaies to give an answer to every man that asketh us a reason of the hope that is in us.

Thus heartily beseeching thee, in the name of Christ, to search the Scriptures; and to give thyself continually to prayer, and the Ministry of the Word, that you may grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ; I now commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are Sanctified. So be it.

Friend, I am thine, if thou doest love the Truth and our Lord Iesus Christ in sincerity.

WILLIAM ADDERLEY.

Dated,
From Charter-house in London,
February, 1. 1647.



Christian Reader,

BEing desired to peruse and give our opinion of
the resolutions in this Letter now presented to
thy view: VVe must confesse, they appeared
very precious; For we have seldome seen acue-
te, profoundnesse, and godlinesse, so eminently, equall
and happilly matched. There are in Christs
school diuers forms, elementaries, and men of exer-
cised wits. The scholar proposing these cases was no
vain, and he was happy in meeting with a teacher
able for resolution. Therefore, who ever reads
these booke, will not repent of his labour. But thou
knowing the Reader is, and the more experien-
ced in the VVaies of Christ, the more delight may he
take in, and the more profit may he reape by these pious
and profound resolutions. So we are

Thine in Christ Iesus

John Gerec,
and
Will. Greenhill.

March 27. 1648.

THE
SUM OF CHRISTIAN
RELIGION
In way of Question and
Answer.

Delivered by Mr. Tho. Shephard
in N. E.

Quest.

What is the best and last end of Man?

A. To live to God. Rom. 6. 10, 11. Gal.
19. 2 Cor. 5. 3. 15.

Q. How is man to live unto God?

A. Two waies.

First, By Faith in God. Psal. 37. 3.

Secondly, By observance of God. Eccles. 12. 13.

Q. What is faith in God?

A. It is the first act of our Spirituall life, whereby the
soul believing God, believeth in God, and there resteth as
the only Author and Principle of Life. Heb. 10. 38. Joh. 3. 3.
36. Rom. 4. 3. Heb. 11. 13. Heb. 4. 3. Deut. 30. 20.

Q: What

of Christian Religion.

What is God?

God only knoweth himself, no man can so know him
we: Yet he hath manifested himself unto us in his back-
according to our manner or measure of knowing things.
e need know no more than these, that we may live.

1. 6. 16. Exod. 33. 19. 23.

What are Gods back-parts?

They are two, First, His sufficiency. Psal. 36. 9.
lly, His Efficiency. Rom. 4. 21

What is Gods sufficiency?

It is his perfect fulness of all good, whereby he is all-
ent for us in himself. Psal. 16. 18. Gen. 17. 1.

Wherein stands and appears Gods sufficiency?

First, In his Essence. Psal. 68. 19.

ndly, In his subsistence or persons. 2 Sam. 7. 20, 25.

What is Gods Essence?

Whereby he is that absolute first being. Rev. 1. 8. Isa.
Exod. 3. 14.

Can you sufficiently conceive of the Glory of this
ost pure Essence, by one act of Faith?

No, and therefore the Lord hath manifested it unto us
ers attributes, Deut. 29. 29. Exod. 34. 6, 7.

What are Gods attributes?

That one most pure Essence diversly apprehended of us,
diversly made known unto us. 1 Joh. 4. 16. Isa. 43.

How many kinds of attributes are there?

There are two sorts of them.

1, Some shewing what God is.

ndly, Some shewing who God is.

By what attributes know you what God is?

By these. God is a Spirit living of himself. Joh. 4. 24.
26.

By what attributes do you understand who God

By his Essentiall properties, which shew to us: First,
reat a God he is. Psal. 77. 13.

ndly, What a manner of God he is. Mat. 6. 17.

What attributes shew how great a God he is?

First, His infiniteness, whereby he is without all li-
f Essence. 2. Chr. 2. 5, 6.

ndly, His Eternity, whereby he is without all limits
inning, succession, or end of Time. Psal. 102. 25, 26,

1 Tim. 1. 17.

Q. What

The Sum of

Q. What are those attribures which shew what a
ner of God he is?

A. His qualities whereby he atteth with, are of
sorts.

First, His Faculties, whereby he is able to att.
60.16.& 63. 1.

Secondly, His Vertues of those Faculties, whereby
prompt and ready to att. Psal. 86.5.

Q. What are his faculties?

A. First, His Understanding, whereby he understand
together, and at once all truth. Heb. 4.13. Act. 15.18.

Secondly, His Will, whereby he purely willeth all.
Psal. 119.68.

Q. What are the vertues of those Faculties?

A. First, They are Intellectuall, the vertues of his
derstanding, as Wisdom, Knowledge, and the rest.

Secondly, Morall, the vertue of his Will, as Love,
ness, Mercy. In the atting of both which, consists Gods
piness.

Thus much have you seen of Gods sufficiency, in rega
his Essence. Now follows his subsistence.

Q. What are his subsistences or persons?

A. That one most pure Essence with its Relative p
ties.

Q. What are those Relative properties?

A. They are three.

First, To beget.

Secondly, To be begotten.

Thirdly, To proceed from both.

Q. How many persons learn you from hence to be
God?

A. Three.

First, the first, is the Father, the first Person in or
begetting the Son. Psal. 2.7.

Secondly, The Son, the second Person, begotten of the
ther. Joh. 3.6. Heb. 1.3.

Thirdly, The Spirit, the third Person, proceeding
them both. Joh. 15.26.

Q. Are these three Persons three distinct Gods?

A. No, For they are that one pure Essence, and there
but one God. Ioh. 1. 1. Rom. 9.5. 1 Cor. 6.16. 1 Cor
10.

Q. If every Person be God, how can they be disti
Persons, and not distinct Gods?

A.

Christian Religion.

1. Because one and the same thing may have many properties, and respects of being, which in the God-
ges distinct Persons. As one and the same man, may
be in one respect, a Master in another respect, and a
son in another respect.

2. These three Persons be but one God, what follows
thence?

3. That all the three Persons are Co-equal, Co-eternal,
and in, not separating from each other, and therefore de-
ify in each other, glorifying each other. Prov. 8. 30.
4. Such concerning God,

Now concerning the works of God.

1. Thus much concerning Gods sufficiency, What is
His sufficiency?

2. Whereby he worketh all things, and all in all things.
Isa. 45. 7.

3. That of God shines forth, and are you to behold
His sufficiency?

4. Two things.

5. Gods Omnipotency, in respect of his Essence.
6. His Co-operation and distinct manner of working
in three Persons. Rom. 1. 20. John 5. 17.

7. What is Gods Omnipotency?

8. It is his Almighty power, whereby he is able to bring
to pass all that he doth will, or what ever he can will or de-
termine. Chron. 20. 6. Phil. 3. 21. Mat. 3. 9. Psal. 15. 7.

9. What is Gods Decree?

10. It is his Eternall and determinate purpose, concerning
the ordering of all things by his mighty power, according to
his will. Eph. 1. 11.

11. What attributes or glory of God appear in his Decree?

12. 1. His Constancy, whereby his Decree remains un-
changeable. Num. 23. 19.

13. 2. His Truth, whereby he delivereth nothing but
what he hath decreed. Jer. 10. 10.

14. 3. His Faithfullnesse, whereby he effecteth what he
hath decreed according thereunto. Isa. 46. 10.

15. What is Gods Counsell?

16. It is deliberation as it were, for the best effecting of
things according to his Wisdom. Aq. 4. 24. Psal. 40. 24.

17. What is Gods Wisdom?

The Sum of

A. It is the Idea or perfect platform of all things mind of God, which either can be known, or shall be according to the good pleasure of his will. Heb. 11.3. 8.12,13.

Q. What is the good pleasure of Gods will ?

A. It is the most free Act of his Will, whereby he himself directly, as the greatest good, and all other things himself, according to his good pleasure. Mat. 11.29. 16.4.

Q. What learn you from hence ?

A. That Gods good pleasure is the first and best cause of things. Psal. 115. 3. Psal. 33.8,9,10,11.

Q. What is the Co-operations of the three Persons Gods Efficiency ?

A. Whereby they work the same thing together unseparably. Joh. 5.17,19. & 16.13,14.

Q. If they work the same thing together, How can some works be attributed to God the Father, and some to the Son, as Redemption; some to the Spirit, as application ?

A. This is not because the same work is not common to the three Persons, but because that work is principally attributed in Scripture to that person whose distinct manner of working appears chiefly in the work.

Q. What is God the Fathers distinct manner of working ?

A. His working is from himself by the Son, and to the Holy Ghost, Psal. 33.6. Joh. 1.3 and hence the beginning, the Creation of all things is attributed to him.

Q. What is God the Sons manner of working ?

A. His working is from the Father, by the Holy Ghost. Joh. 14. 16. and hence the dispensation of all things, Redemption, is attributed unto him.

Q. What is the holy Ghosts manner of working ?

A. His working is from the Father and the Son. Joh. 16. and hence the consummation of all things, and so application, is attributed unto him.

Q. Wherein doth Gods efficiency or working appear ?

A. In two things.

First, In his creation of the world.

Secondly, In his providence over the world. Esa. 37.16.

Q. What is his creation ?

A. It is Gods efficiency, whereby he made the whole world of nothing, originally exceeding good. Psal. 33.9. Gen. 1.31.

Q.

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Did the Lord make the world in an instant?

No, but by parts, in the space of six dayes, described by Moses. Gen. 1.

When did the Lord make the third heaven, with Angels their inhabitants?

In the first day, in the first beginning of it. Gen. 1. 1. 6, 7.

What is the creation of the third heaven?

Whereby he made it to be the heaven of heavens, a most place, replenished with all pleasure which belongs to happinesse, wherein his Majesty is seen face to face, before called the habitation of God. 2 Chr. 2. 5, 6.

11. Psal. 63. 15.

What is the creation of the Angels?

Whereby he created an innumerable number of them, in to be ministring spirits, with most accutenesse of understanding, liberty of will, great strength, and speedy in celebrate his praises, and execute his commands, speake the words of salvation. Heb. 1. 1. 22. Joh. 8. 44. Heb. 1. 1. 14. 20. Jude 6. 2 Pet. 2. 11. Eisa. 6. 2. Psal. 130.

When did God create man?

On the sixth day. Gen. 1. 27.

How did God create man?

He made him a reasonable creature, consisting of body, and mortall Soul, in the Image of God. Gen. 2. 7. Gen.

What is the Image of God wherein he was made? The capability of man to resemble God, and wherein he is like unto God, in wisdom, holiness, righteousness, both in word and deed, and in his government of himselfe and all creatures. 3. 10. Ephes. 4. 24. Gen. 1. 26.

What became of man being thus made?

He was placed in the Garden of Eden, as in his Princelike estate, to live unto God, together with the woman which was made for him. Gen. 2. 15.

Thus much of Gods Creation.

What is his Providence?

Whereby he provideth for his creatures being made, in the least circumstance. Psal. 145. 16. Proverbs 16.

Q. How is Gods Providence distinguished?

A. It is either, first, Ordinary, and mediate, which provideth for his creatures by ordinary and usual means.

Secondly, Extraordinary and immediate, whereby he provides for his creatures by miracles, or immediately by Word. Psal. 6.4 Dan. 3.17.

Q. Wherein is his Providence seen?

A. First, in Conversation, whereby he upholdeth their being and power of working, Act. 17.28. Psal. 30. Nehem. 9.6.

Secondly, in Gubernation, whereby he guides, and brings all creatures to their ends, Psal. 20.10. Psal. 138.6.

Q. Doth God govern all creatures alike?

A. No, but some he governs by a common providence, others by a special providence, to wit, Angels and Men, to their eternal state of happiness in pleasing him, or of misery in displeasing him, Deut. 30.15,16.

Q. What of Gods Providence appears in his government of man?

A. Two things.

1. Mans Apostacy or fall.

2. His Recovery or rising again.

Q. Concerning mans fall, what are you to shew therein?

A. Two things.

1. His transgression in eating the forbidden fruit, Gen. 3.17.

2. The propagation of this unto all Adams posterity.

Q. Was this so great a sin to eat of the forbidden fruit?

A. Yes, exceeding great, this Tree being a Sacrament of the Covenant; also he had a special charge not to eat of it, in it the whole man did strike against the whole Law, when God had so highly advanced him.

Q. What are the causes of this transgression?

A. The blamelesse cause was the Law of God Rom. 7. And hence as the Law did it, so God did it, holily, justly, blamelesly. Rom. 7.10,11,12.

Q. What are the blameable causes?

A. Two principally.

1. The devill abusing the Serpent to deceive the man, Gen. 3.1.

2. Man himself, in abusing his own free-will, in transgressing.

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temptations which he might have resisted, Eph. 7. 29.

What is the Devil?

That great number of apostate and rebellious Angels, through pride and blasphemy against God, and malice against man, became liars and murderers of man, by bringing into that sin, Luke 11. 18. 1 Tim. 3. 6. 1 John 3. 12. 8. 44.

What are the effects and fruits of this transgression?

They are two.

Guilt, whereby they are tyed to undergo due punishment for fault, Rom. 3. 19.

Punishment, which is the just anger of God upon them for the filth of sin, Rom. 1. 18.

What are the particular punishments inflicted on the sons of this sin?

Besides the fearful punishment of the devils, mentioned Gen. 6. and that of the Serpent and the Woman, Gen. 3. 14, the punishment of man was first, Sin Original and Actual, namely, death. Gen. 5. 5.

What is sin?

The transgression of Gods Law, John 3. 4.

What is Original and Actual sin?

First, Original sin is the contrariety of the whole nature of man to the Law of God, whereby it being averse from all that is enclined to all evil, Eccles. 8. 11. Gen. 6. 5. Rom. 7. 5.

Secondly, Actual sin is the continual jarring of the actions of man from the Law of God, by reason of Original sin, and so hath no free-will to any spiritual good, Isa. 65. 2, 3. James 1. 15. Ela. 1. 11.

What death is that God inflicts on man for sin?

A double death.

The first death of the body, together with the beginnings in this world, as grief, shame, losses, sicknesses, Deut. 28. 2, 25.

The second death of the soul, which is the eternal separation and ejection of the soul after death, and soul and body judgment, from God, into everlasting torments in hell.

Is there no beginning of this death, as there is of the first in this life?

Yes, at first, security and hardnesse of heart, which can beget sin its greatest evil.

Terrors of conscience, Heb. 2. 15.

Bondage of Satan, Eph. 2. 2.

The Sum of

4. The curse of God in all blessings, whereby they are for destruction, Rom. 9. 22.

Q. What of Gods Attributes shine forth here?

1. His holiness, whereby he being pure from all sin, away with the least sin in the best of his creatures
1. 13.

2. His Justice, whereby he being most just in himself, not but punish man for sin, as well as reward him for living, 2 Thel. 1. 6.

3. His Patience, whereby he useth pity, patience, bounty, to his creatures offending, Rom. 2. 3.

Q. Is this sin, and the punishment of it derived mens posterity?

A. Yes, John 3. 3. Eph. 2. 3.

Q. How is it propagated?

A. By the imputation of Adams sin unto us, and so punishment must needs follow upon it, Rom. 5. 13.

Q. Why should Adams sin be imputed to all his posterity?

A. Because we were in him as the members in the head, children in his loynes, as debtors in their surety, as branches in their roots, it being just, that as if he standing, all had by imputation of his righteousness, so he falling, all should by the imputation of his sin.

Q. Thus have you seen mans apostacy from God, is his recovery?

A. It is the return of man to the favour of God, meerly out of favour, and the exceeding riches of his grace, Eph. 2. 12, 13. Rom. 5. 8.

Q. How are we brought into favour, and what are the parts of this recovery?

A. Two wayes

First, by Redemption, 2 Cor. 5. 19, 20,

Secondly, by Application hereof, Tit. 3. 6.

Q. What is Redemption?

A. The satisfaction made, or the price paid, to the Father of God for the life and deliverance of man out of the captivity of sin, Satan, and death, by a Redeemer, according to the covenant made between him and the Father, 1 Cor. 6. 20. 1 Thel. 5. 10, 11.

Q. Who is this Redeemer?

A. Jesus Christ, God and Man, Matth. 1. 23. John 1. 1. Col. 2. 19.

Q. Why is he God-Man?

That so he might be a fit Mediator, to transact all business between God and man, in the execution of his three Offices; whereunto he was anointed of the Father, 1 Tim. 2. 5.

12. 12.

What are those three Offices of Christ?

His Propheticall Office, whereby he doth reveale the will of the Father, Act. 3. 22. Col. 2. 3.

His Priestly Office, whereby he makes full atonement for us, Col. 1. 20.

His Kingly Office, whereby he governs his people whom he hath taught and reconciled, subduing their enemies, and giving them eternal peace, Psal. 2. 6. Esa. 9. 6.

How hath Christ Jesus made satisfaction?

By his humiliation, whereby he was made subject unto his whole life and death, to the strict Justice of God, to perform what ever the same might require for the redemption of man, Gal. 4. 4, 5.

What did Gods Justice require of man?

1. Death, for the breach of the Law, and that Christ Jesus, in his bitter sufferings, both of body and Soul, by being obedient unto death, for us, and so abolishing sin; and this is called his Passive Obedience, Heb. 2. 9. Eph. 1. 7. 2 Cor. 5. 21. Gal. 3. 13.

2. Perfect Obedience, in fulfilling the Law perfectly, both in his nature and Actions, for the procuring and meriting of life for us; and this is called his Active Obedience, Heb. 7. 26.

What follows Christs Humiliation?

His Exaltation, which is his glorious victory, and open triumph over all his and our enemies, sin, Satan, and death, in all degrees of it, Luke 24. 26. Phil. 2. 8, 9. 1 Cor. 15. 27.

What is the first degree of Christs Exaltation?

His Resurrection the third day, whereby his Soul and body, by the power of the God-head, were brought together again, and so rose again from death, appearing to his Disciples for the space of forty days, 1 Cor. 15. 4. Joh. 2. 19. Act. 1. 3.

What is the second degree of Christs Exaltation?

His Ascension into Heaven, which was the going up of his body into the third Heaven, by the power of the God-head, from Mount Olivet, in the sight of his Disciples, Act. 1. 9.

12.

What is the third degree of his exaltation?

His sitting at the right hand of God, whereby he being exalted to the fulness of all glory, in both natures, governeth all things together with the Father, as Lord over all.

all, for the good of his people, Mark 16.9. Psal. 110.1. 15.25. Eph. 1.20,21,22. 1 Pet. 3.22.

Q. What is the fourth and last degree of his exaltation?

A. His return to judgement, which is his second coming into this world with great glory and Majesty to judge the living and the dead, to the confusion of all them that would have him rule over them, and to the unspeakable good of his people, Mat. 19.28,2 Tim.4.1. Act. 17.31. 2 Thes. 1.7.

Q. Thus much of Redemption, the first part of his work. What is application?

A. Whereby the Spirit by the Word and Ministry of the Church, makes all that which Christ as Mediator hath done for the Church, efficacious to the Church as her own, John 16.7. Titus 3.5,6,7. John 10.16. Rom. 10.14,17. Eph. 5.25.

Q. What is the Church?

A. The number of Gods Elect, Heb. 12.23. John 10.16. John 10.16. Eph. 1.22,23.

Q. How doth the Spirit make application to the Church?

A. 1. By union of the Soul to Christ, Phil. 3.9,10.

2. By Communion of the benefits of Christ to the Soul.

Q. What is this Union?

A. Whereby the Lord joyning the Soul to Christ, makes one spirit with Christ, and so gives it possession of Christ, right unto all the benefits and blessings of Christ, 1 Cor. 6.17. John 17.21. Rom. 8.32. 1 John 5.12.

Q. How doth the Spirit make this Union?

A. Two ways.

1. By cutting off the Soul from the old Adam, or the Olive-Tree, in the work of preparation, Rom. 11.23,24.

2. By putting or ingrafting the Soul into the second Adam, Christ Jesus, by the work of vocation, Acts 26.18.

Q. What are the Parts of the Preparation of the Soul to Christ?

A. They are two.

1. Contrition, whereby the Spirit immediately cuts the Soul from its security in sin, by making it to mourn for and separating the Soul from it, as the greatest evill, Isa. 63.3. Jer. 4.3,4. Mat. 11.20,28.

2. Humiliation, whereby the Spirit cuts the Soul off from self-confidence in any good it hath or doth. Especially, by making it to feel its want, and unworthinesse of Christ, hence submitte to be disposed of as God pleaseth, Phil. 3.18. Luke 16.9. Luke 15.17,18,19.

Q. What are the parts of Vocation of the Soul to Christ?

1. The Lords call and invitation of the Soul to come to Christ, in the Revelation, and offer of Christ and his riches, 2 Cor. 5.10.
2. The receiving of Christ, or the coming of the whole Soul out of it self unto Christ, for Christ by vertue of the incredible power of the Spirit in the call, and this is Faith, Jer. 2. John 6.44,45. John 10.16. Esa. 55.5.
3. Thus much of our Union. What is the communion Christs benefits unto the Soul?
4. Whereby the Soul possessed with Christ, and right unto hath by the same Spirit fruition of him, and all his benefits John 4.10.14.
5. What is the first of those benefits we do enjoy from Christ?
6. Justification, which is the Gracious Sentence of God Father, whereby for the satisfaction of Christ apprehended Faith, and imputed to the faithfull, he absolves them from guilt and condemnation of all sins, and accepts them as fully righteous to eternall life, Rom. 3.24,25. Rom. 4.6, Rom. 8.33,34.
7. What difference is there between Justification, and Sanctification?
8. Justification is by Christs Righteousnesse inherent in Christ onely; Sanctification is by a righteousness from Christ imputed in our selves, 2 Cor. 5.21. Phil. 3.9.
9. Justification is perfected at once, and admits of no degrees, because it is by Christ his perfect righteousness: sanctification is imperfect, being begun in this life, Rev. 12.1. Phi. 3.11.
10. What is the second benefit next in order to Justification, which the faithfull receive from Christ?
11. Reconciliation, whereby a Christian justified is actually reconciled, and at peace with God, Rom. 5.1. John 2.12. and he follows his peace with all creatures.
12. What is the third benefit next unto Reconciliation?
13. Adoption, whereby the Lord accounts the faithfull his children, and owns them with privileges of Sons, and gives them the Spirit of Adoption, the same Spirit which is in his only begotten Son, 1 John 3.2. Rom. 8.11.14,15,16,17.
14. What is the fourth benefit next to Adoption?
15. Sanctification, whereby the Sons of God are renewed in their whole man, unto the Image of their heavenly Father in Christ Jesus, by Mortification, or their dayly dying to sin by the power of Christs death: and by Vivification their dayly rising from the dead by Christs resurrection, 1 Thes. 5.23. Eph. 4. Jer. 31.32. Rom. 6.7,8.

Q. What follows from this Mortification and Vivification?

A. A continuall war and combat between the renewed assisted by Father, Son, and Holy Ghost, and the unrenewed part assisted by Satan and this evill world, Rom. 7. 21. 23.

Q. What is the fifth and last benefit next unto Satisfaction?

A. Glorification, which hath two degrees. The one in life, and the other in the world to come.

Q. What is the first degree of Glorification in life?

A. Lively expectation of Glory, from the assurance shedding abroad Gods love in our hearts, working joy unspeakable, Rom 5. 2, 5. Titus 2. 13.

Q. What is the second degree in the world to come?

A. Full fruition of Glory, whereby being made complete and perfect in Holinesse, and Happinesse, we enjoy all good eye hath not seen, nor ear hath heard, in our Immeasurable and Eternall Communion with God in Christ, Heb. 12. 2. Cor. 15. 28.

Thus much of the first part, of living to God by Faith in God.

Q. What is the second part, viz. our Observance?

A. It is the duty that is to be performed to God of us, through the power of his Holy Spirit, working in us by Faith according to the Will of God, Eph. 6. 6, 7. Psal. 139. 24. Rom. 6. 1. 1. 74.

Q. Wherein consists our observance of God?

A. It is either Moral, or Ceremonial.

Q. Wherein consists our Moral observance of God?

A. In two things.

1. In suffering his will, whereby a Believer for the love of Christ, chooseth rather to suffer any misery, than to commit the least sin, Heb. 11. 26. Acts 21. 13.

2. In doing his will, whereby a Believer in sense of Christ love, performeth universall obedience: to the Law of God, Rom. 7. 22. 1 John 5. 3. Luke 1. 6. Phil. 3. 12.

Q. Is there any use of the Law to a Christian?

A. Although it be abolished to a Christian in Christ, as Covenant of life; (for so Adam and his posterity are bound under it) yet it remains as a rule of life, when he is in Christ.

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prepare the heart for Christ, Rom. 6. 14, 15. Mat. 5. 17, 20. Ezech. 10. 11. Rom. 9.

Why is not a Christian so under the Law as a Cove-
nant of life, so as if he breaks it by the least sin he shall
lose it?

Because Jesus Christ hath kept it perfectly for him,
8. 3, 4. Rom. 5. 20, 21.

Can any man keep the Law perfectly in this life?

No, for the unregenerate wanting the Spirit of Life,
perfect an act of life in obedience to it. The regenerate
get the Spirit but in part, perform it only imperfectly, Rom.
7. 21.

What befalls the unregenerate upon their disobedience
unto it?

The eternal curse of God for the least sin, and the in-
crease of Gods fierce and fearful secret wrath as they increase,
Gal. 3. 10. Rom. 2. 5.

What befalls the regenerate after their breach of the
Law and imperfect obedience unto it?

The Lord may threaten and correct them, but his loving-
ness (in covering their sins in their best duties by Christ,
accepting their meanest services so far as they are quick-
ened by his Spirit) is never taken from them, Psal. 89. 31, 32,
Lach. 3. 1. to 8. Isa. 56. 7. Rom. 7. 20.

What is that imperfect obedience of Believers which
is accepted?

When they observe the will of Christ, as that therein
They confesse and lament their sins, 1 John 1. 9. Rom.
4.

They desire mercy in the blood of Christ, and more of his
grace, Phil. 3. 9, 10, 11.

They return him the praise of the least ability to do his
will, Psal. 50. 23. 1 Cor. 15. 10.

How is the Law, or ten Commandments divided?

Into two Tables. The first, shewing our duty to God
directly, in the four first Commandments. The second, our
duty to man, in the six last Commandments.

What rules are you to observe to understand the
Law?

These.

That in whatsoever Commandment any duty is enjoyn-
ed, there the contrary sin is forbidden: and where any sin is
forbidden, there the contrary duty is commanded.

That the Law is spiritual, and hence requires not onely

outward, but inward and spirituall obedience.

3. Where any grosse sin is forbidden, there all the degrees, means, and provocations to that sin are forbidden and are in Gods account that sin. And so where any commanded, there all the signs, means, and provocation duty are commanded also.

4. That the Law is perfect, and therefore, there in all the Scripture, but is forbidden in it; nor required (if moral) but it is commanded in it.

Thus much of our morall observance of God.

Q. What is our ceremoniall observance?

A. The celebration of the two Sacraments, Baptism Lords Supper.

Q. What is a Sacrament?

A. It is an holy ceremony wherein external sensible by the appointment of Christ are separate from common signifie, exhibite and seal to us that assurance of etern by Christ Jesus, according to the covenant of his grace, Q 9, 10.

Q. Which are the Sacraments?

A. They are two, Baptism and the Lord Supper.

Q. What is the externall sensible part of Baptism

A. Water, John 3. 23.

Q. What is the inward and spirituall part of Baptism signified, exhibited, and sealed thereby?

A. Christs Righteousnesse and his Spirit,

1. Washing away our sin, and so delivering us from

2. Presenting us clear before the Father, and so receiving us again to life, Rom. 4. 1 Cor. 2. 11. Mat. 3. 11.

Q. What follows from hence?

A. 1. That it is a Sacrament of our new birth, and bringing into Christ, John 3. 5.

2. That as we are perfectly justified at once, and new-born once, shall never dye again. Hence this Seal be Administred but once.

Q. What is the externall and sensible part of the Lords Supper?

A. Bread and Wine, with the Sacramentall actions the same.

Q. What is the inward and spiritual part of it, signified, sealed, and exhibited thereby?

A.

The body and blood of Christ crucified, offered and given to nourish and strengthen believers, renewing their faithful life, 1 Cor. 11. 24. John 6. 54, 55.

What follows from hence?

1. That it is the Sacrament of our growth in Christ, because it is food given to nourish us, having real life.

That therefore it is to be administered and received often we may grow.

That children and fools, and wicked, ought not to partake of the Sacrament, because they cannot examine themselves, renew their Faith, 1 Cor. 11. 28.

Ought not the Sacrament to be administered to carnal people, if they have been baptized?

No, because such as are not within the Covenant, have not the seal of the Covenant.

Where are Believers, who have right unto this Sacrament, to seek fruition from it?

Because it ought not to be administered privately, (as the Jews would) hence God's people are to seek to enjoy their right in some particular visible Church, in joining with them, as members of the same body, 1 Cor. 11. 20, 22. 1 Chron.

Acts 2. 42.

What Members ought every particular visible Church to consist of?

Christ being head of every particular Church, and it is hence none are to be members of the Church, but such as are members of Christ by faith, 1 Cor. 1. 2. 1 Thes. 1.

But do not Hypocrites, and no true Members of Christ in?

Yes, but if they could have been known to be such, they are to be kept out, and when they are known, they are orderly cast out, Mat. 23. 1. 2 Tim. 3. 5. Rev. 2. 20. Tit. 3. 20.

Are these Members bound only to cleave to Christ head by Faith?

Yes, and to one another also by brotherly love, which are bound to strengthen and confirm (as well as their faith) solemn Covenant, Eph. 4. 15, 16. Col. 1. 4. Jer. 50. 4. Isa. 58. 1. Zach. 11. 14. Zeph. 3. 9. Psal. 119. 106.

What benefits are there by joining thus to a particular Church?

1. Hereby they come to be under the special Government of Christ in his Church, and the Officers thereof. Isa. 30. 20.

Hereby they have the promise of special blessing, and on their

their children also. Psal. 133. 3. Exod. 20. 6.

3. Herein they have the promise of Gods special presence.

1. Revealing unto them his Will, Psal. 27. 4. Psal. 63. 2, 3.

2. Protecting them, Isa. 44. 6.

3. Hearing all their Prayers, Deut. 4. 7. Mat. 18. 19.

Q. Are there not some who never find these benefits?

A. Yes, Because many knowing not how to make use of Gods Ordinances, not feeling a need of Gods presence only in their sin also blinding, & partly hardning their hearts, and polluting Gods house; they then become worse when they have been means, Mat. 11. 23. Jer. 17. 5, 6. Heb. 6. 8. 1 Sam. 5. 8. Eze. 14. 4. 1 King. 8. 21.

Q. What are the miseries of those who carelessly, and wilfully despise; and so refuse to joyn to Gods Church?

A. Besides the losse of Gods presence in the fellowship of the people, it is a fearful sign (continuing so) God never intends to save their souls, Acts 2. 47. Isa. 60. 12. Rev. 2. 23, 24.

Q. What therefore ought people chiefly to labour for and to hold forth unto the Church, that so they may be joyned to it?

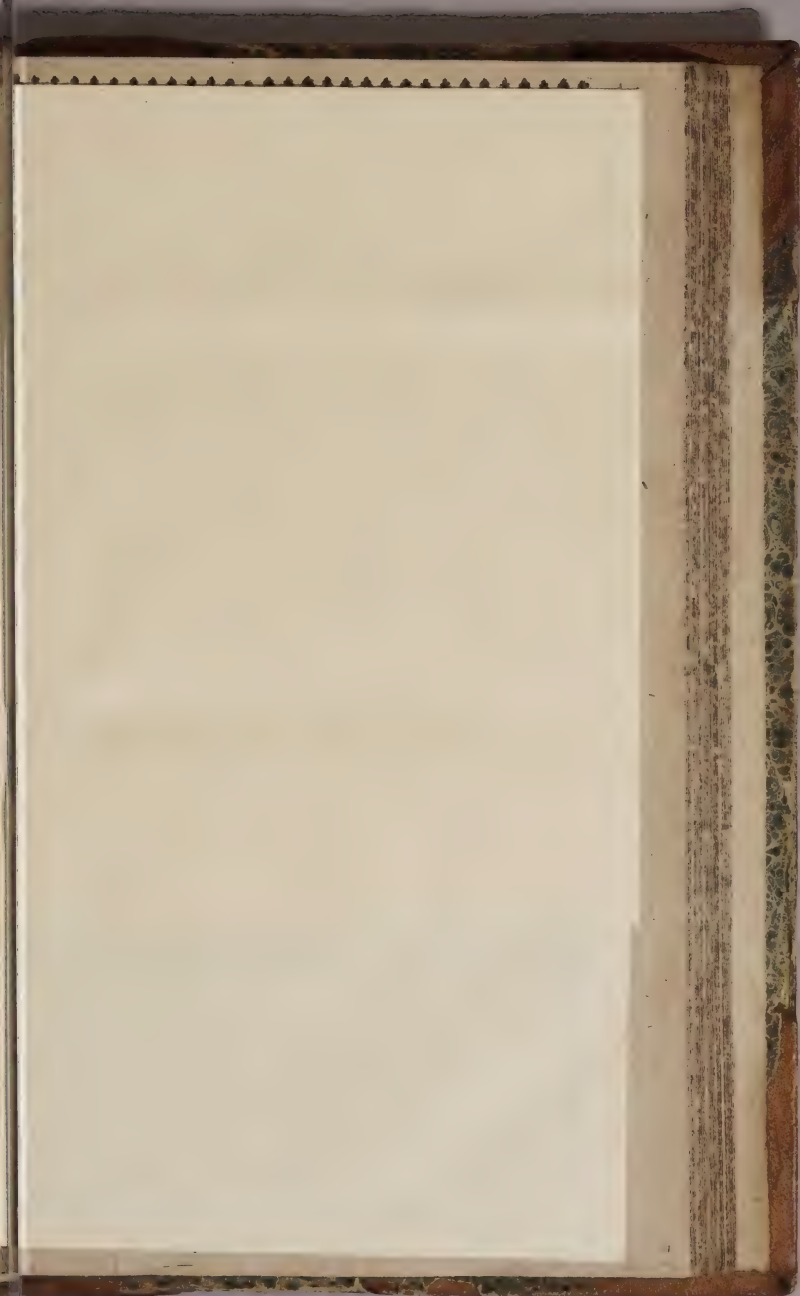
A. A three-fold work.

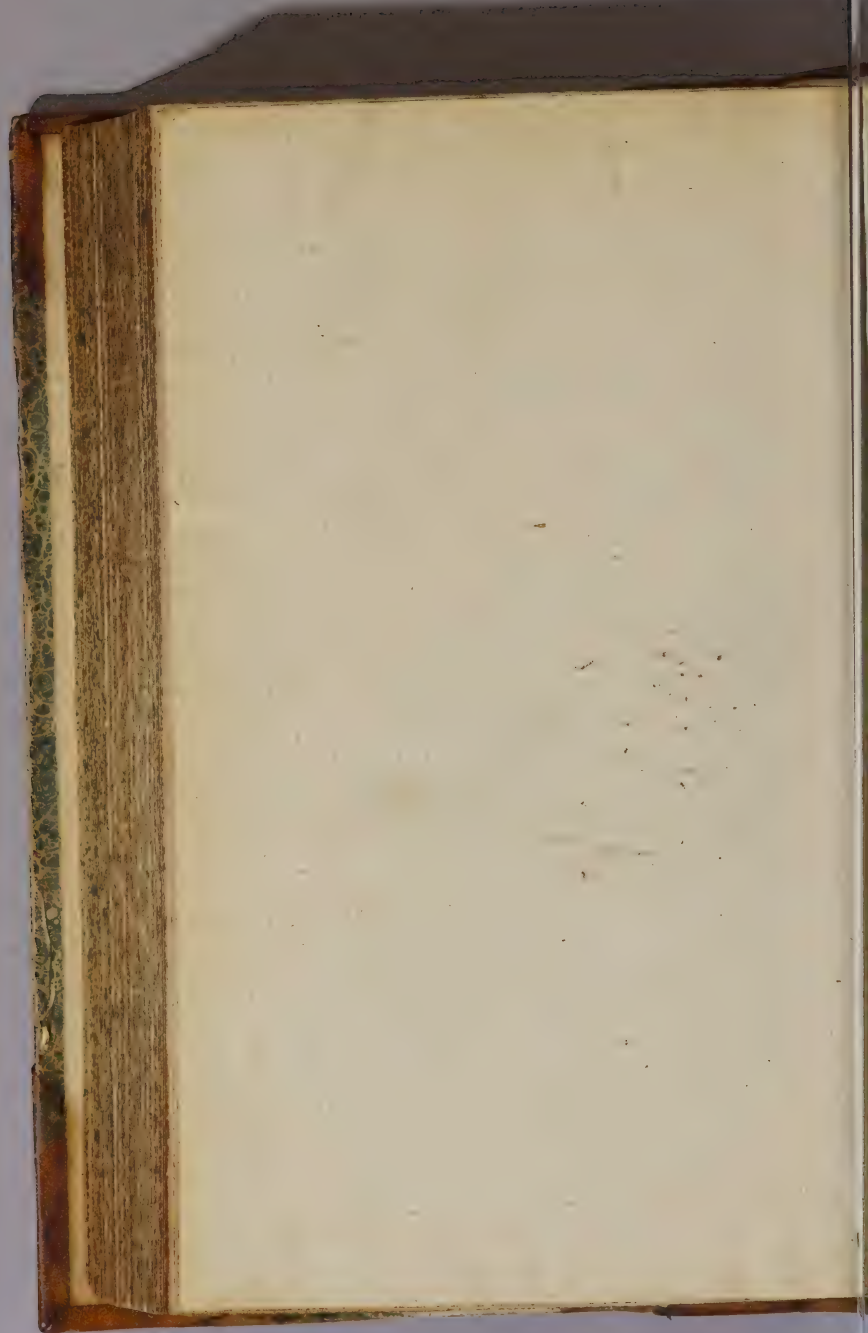
1. Of Humiliation, under their misery, death, and sin, as their greatest evil, Act. 2. 37. Mat. 3. 6.

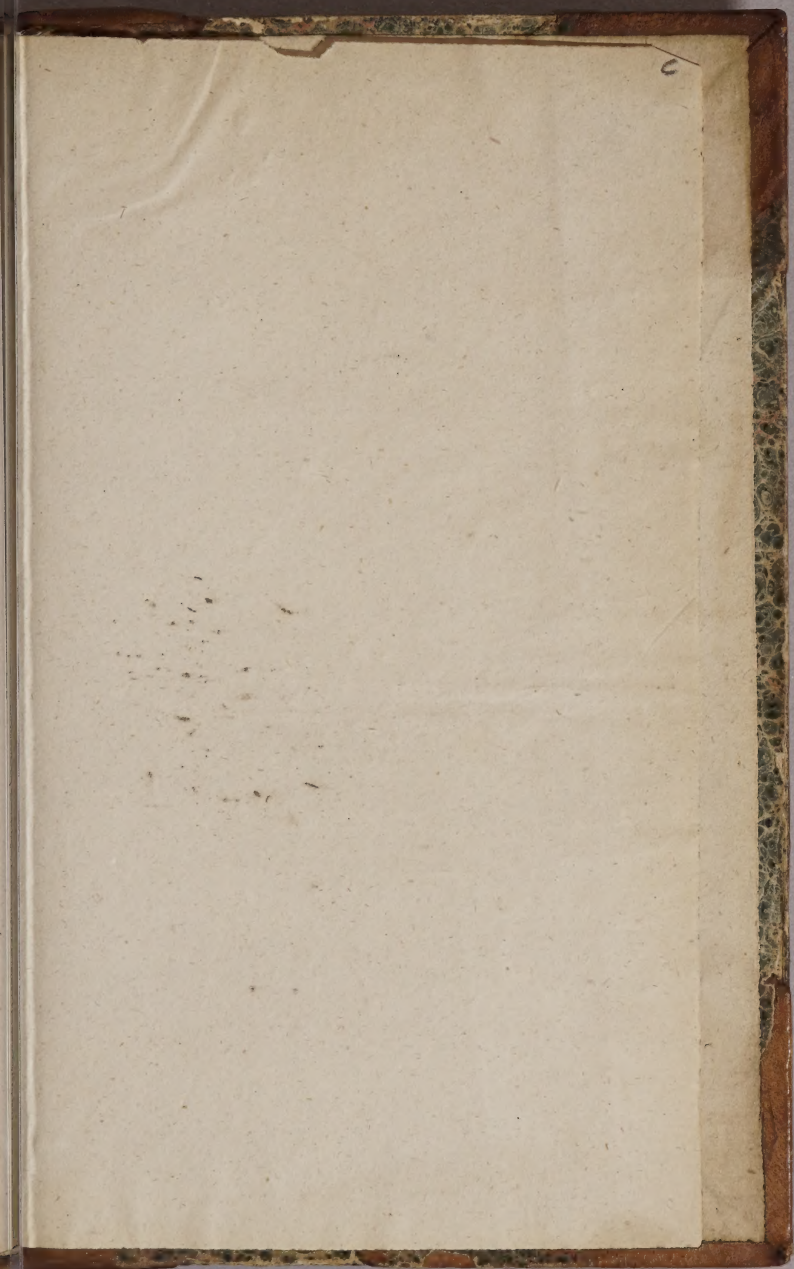
2. Of Vocation; or their drawing to Christ, out of this misery, as to their greatest, and only good, Acts 2. 38, 41.

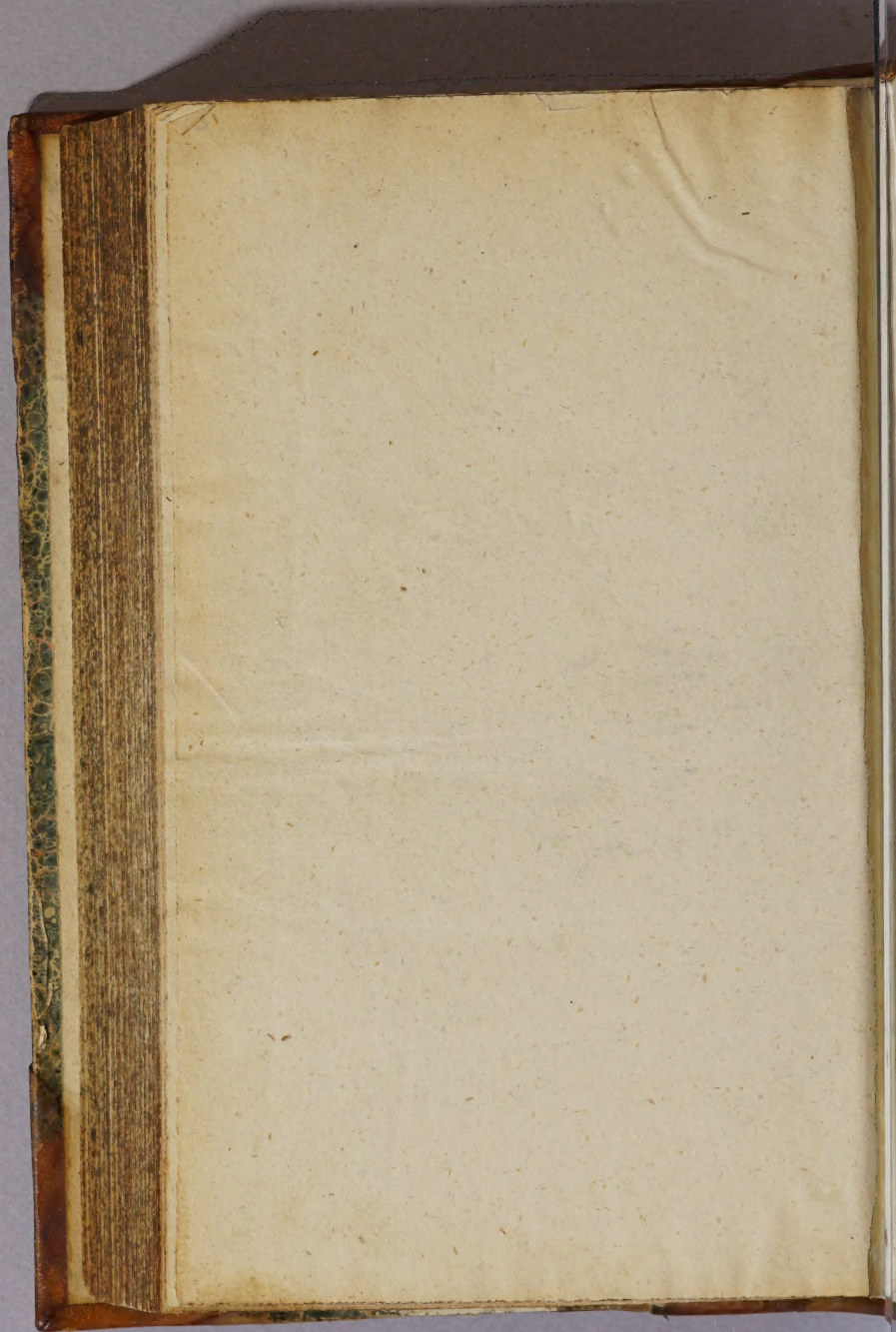
3. Of new Obedience; how they have walked in Christ since called, Acts 9. 26, 27. Mat. 3. 8.

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